

AMERICA

A-CATHOLIC-REVIEW-OF-THE-WEEK

VOL. LIII, No. 14
WHOLE No. 1344

July 13, 1935

PRICE 10 CENTS
\$4.00 A YEAR

CONTENTS

EDITORIALS —Note and Comment.....	313-317
TOPICS OF INTEREST: The Washington Scene: The President and the Congress by Joseph F. Thorning, S.J.—A Day with the Lepers by Henry Daniel—The Ten Pleasures of the Queen's Daughters by John Gibbons—Prospects for Peace by El- bridge Colby	318-324
ECONOMICS: The Hole in the Roof by William F. M. Longwell.....	324-325
EDUCATION: Music for Our Colleges by Joseph G. Dwyer, S.J.....	326-327
WITH SCRIP AND STAFF by The Pilgrim.....	327-328
LITERATURE: The Decline of Sublimity by Francis Talbot, S.J.....	328-330
REVIEWS OF BOOKS ...330-331... COMMUNICATIONS ...332... CHRONICLE ...	334-336

No Charter for Labor

AFTER hanging helplessly in mid-air for eighteen months, the Wagner bill has been rescued by Congress, and sent to President Roosevelt for his approval. As to what this bill will do for labor, there is, in some minds, no doubt whatever, but in other minds, considerable doubt. It seems to us, however, that Andrew Mellon and the United States Chamber of Commerce will be able to accept it without a qualm.

In its aim, the Wagner bill is above reasonable criticism. It merely proposes a policy which sooner or later, and sooner better than later, this country must adopt. Today we exist as a nation, one-tenth free and nine-tenths wage slaves. The Wagner bill is a brave attempt to change that condition by putting back of labor's right to collective bargaining the power of the Federal Government.

The title of the bill is "an act to diminish the causes of labor disputes burdening or obstructing inter-State and foreign commerce, to create a National Labor Relations Board, and for other purposes." As finally adopted by Congress, the bill declares that it is the policy of the United States to eliminate substantial obstructions to the free flow of commerce

by encouraging the practice and procedure of collective bargaining and by protecting the exercise by workers of full freedom of association, self-organization, and designation of representatives of their own choosing, for the purpose of negotiating the terms and conditions of their employment, or other mutual aid or protection.

Through this means it is proposed to establish "equality of bargaining power between employers and employees." Hence, with the enforcement of the Wagner bill, "the denial by employers of the right of employees to organize, and the refusal by employers to accept the procedure of

collective bargaining," which in the past have led to industrial wars, will be outlawed.

But can the Act be enforced? Viewing it in the light of the Supreme Court's decision in the Schechter case, this does not seem possible.

Senator Wagner has tried to find a way out, for in the sixth paragraph of the second section he offers a definition of "commerce," in conformity, as he hopes, with the Court's ruling. By "commerce" the Wagner bill means "trade, traffic, transportation, or communication among the several States, or between the District of Columbia, or any Territory of the United States, and any State or other Territory, or between any foreign country and any State." Here we have a fair description, not of commerce in general, but of inter-State and foreign commerce, about which there is no controversy, since the control of Congress in this field is undoubted and undisputed.

But production is not "commerce," and practically all labor troubles, as well as the entire field in which collective bargaining is applicable, are connected with production in the several States. If the bill cannot guarantee to employees of the Weirton Steel Co. or of the Houde Engineering Corporation, to take but two pertinent examples, the right of collective bargaining, then it leaves all workers connected with industry in any State in precisely the same condition as they have been for years. Unless the National Labor Relations Board, which this bill creates, can go into the States, and compel employers to recognize the right of the workers to organize and bargain collectively, the Wagner bill is nothing more than a gesture. But, in our judgment, Congress is forbidden, under the Constitution, to give the Board any power of the kind.

It is true that in the subsequent paragraph, the Wagner bill attempts to meet this difficulty by defining the term *affecting commerce*. This definition must be interpreted, however, by the Supreme Court's ruling in the *Schechter* case. The Court there held that Congress had no power over an industry in a State which affected only indirectly inter-State commerce. To fall under Federal control, the effect on inter-State commerce must be both direct and substantial. Furthermore, the Supreme Court declined to lay down a standard to differentiate between direct and indirect effects, implying that cases must be judged by the courts as they arise, in the light of the specific facts connected with them.

It is extremely difficult to escape the conclusion that under the Constitution as it now is Congress has no blanket right to regulate labor conditions within the States. That Congress, through an agency which it establishes, can compel an employer to deal collectively with his employees with regard to wages and hours or "the terms and conditions of their employment," seems to us wholly untenable. The Constitution would permit inter-State compacts, made under the authority of Congress, to effect this purpose, but it does not authorize, in our opinion, the broad powers claimed in the Wagner bill. Senator Wagner has done his best, but he has written no stable charter for labor.

Hold to the Constitution!

READERS of this Review are aware of our tendency to quote the Federal Constitution, and to appeal to its authority. Unlike politicians with an ear to the ground, we use the Constitution, and not what seems to be a popular appeal, as the sole test of the validity of legislation.

The Constitution has been created by the American people as the supreme law of the land. The people themselves have decreed that any act of any public body or official which is contrary to the law of the Constitution cannot be a binding regulation, but is null and void and no law. The Constitution is in the strictest sense "law," that is, it is a rule of reason enacted by competent authority for the common good. It binds every department of government, State or Federal, as well as all officials in their public acts. Congress, therefore, must shape all legislation according to the country's fundamental law, and reject all proposals which conflict with this law, while the President, in his turn, is bound to veto any bill which he believes to be at variance with the Constitution. The Supreme Court is bound by a like obligation, and any Justice who approves an Act, while believing it to conflict with the Constitution, violates the solemn oath which he has taken to God. Neither Congress, the President, nor the Court, may test the Act by the force of popular appeal, or by anything but the Constitution itself.

The Constitution was not framed as an immutable document. The very men who wrote it provided in the Constitution itself the means of changing it. But until it is changed in the manner prescribed by the supreme law of the land it must be scrupulously obeyed, for nothing

can be more destructive of good government than continued disregard of fundamental principles. The family in which the simple domestic regulations are constantly broken is a bedlam, and not a place of peace and quiet. The business house which does not live up to its rules and regulations is a haphazard concern headed for a receiver in bankruptcy. The Religious community in which the code of legislation approved by the Church is given only lip service is not a nursery of perfection, but a hot-house of irregularities, defects, and even of grave transgressions. Religious and civil societies, no less than individuals, must be faithful to the principles which they profess, or fall into ruin.

The Constitution can be amended, if necessary, by the people, to provide for new types of social and industrial legislation. But we lose time, and help to break down national respect for fundamental order, by trying to circumvent the Constitution. The Supreme Court realizes the meaning of its oath, even if Congress is less sensitive to its own obligations, and it will respect that oath. To have at one and the same time a Constitution, and legislation contrary to the Constitution, is to invite a general breakdown of government.

Paganism in Germany

WRITING in the *Clergy Review* (London) for June, C. F. Melville observes that the continued growth of the pagan movement in the Third Reich, and the encouragement which it continually receives from official Nazi circles, are causing grave alarm to the Catholics of Germany. With a perverse ingenuity many of the attempts to foster doctrines which are a denial of the holiest teachings of Christianity, are made in connection with the schools, and with athletic organizations for the young. In some instances, the boys and girls have actually been led to take part in "religious" exercises in honor of Odin and Thor; ordinarily, however, the procedure is more subtle and therefore more dangerous. Patriotism and love of country, the teachers will explain, consists in devotion to the spirit of the ancient gods who truly typify what is best in the temper of the German people.

It is almost impossible to believe that these blasphemous absurdities can be accepted by any considerable portion of the German people. The danger is chiefly to the rising generation. Under the influence of powerful Nazi chiefs, such as Herr Rosenberg, who is in charge of what Hitler styles the "cultural" and "spiritual" education of the young, many of these boys and girls will be exposed to serious moral dangers, and the loss may be irreparable. Youth at best, as all educators know, is too impatient of restraint, and a training which consists in rehearsing pagan ideals of morality and religion is not calculated to give growing boys and girls the strength which they need at the most difficult period of their lives. Religious organizations for the young under Catholic, Protestant, and Jewish control, have been practically abolished, and it becomes more difficult day by day for religious-minded parents, who abhor the pagan blasphemies fostered by

the Government, to give their children the training in religion and in morality which they know is necessary.

But that this growth of paganism is not confined to organizations for young people is clear from statements continually made, if not in the name of the Nazi Government, at least with no reproof from Hitler or from any Nazi official. On June 29, at a meeting in Munich of the Academy for German Law, Hans Frank, Minister without Portfolio, laid down a number of maxims for the guidance of German jurists. "Whatever is useful to the nation is right," said the Minister, "and whatever harms it is wrong." Thus in one sentence is rejected the ancient Christian concept that governments, as well as the individual, are bound by the natural and by the revealed law.

Twenty years ago, Germany was arraigned at the bar of public opinion, and charged with policies based on this godless principle. The accusations then made may be attributed to the hatred which every war engenders, but the German people have unhappily lived to see their Government publicly embrace a principle which proposes to justify the worst excesses with which any nation has been charged in the course of history. The Soviet Government and the Government in Mexico have long acted on the principle that the state is bound by no laws, human or Divine. To this unholy company, the Nazi leaders, it would appear, now propose to add Germany.

The Utilities Win

BUT they have probably registered a Pyrrhic victory. The action of the House on July 2 which rejected the President's utilities bill by a vote of 258 to 147 may be a grave defeat for the President, but the utilities will be greatly in error if they conclude that the President's campaign for the elimination of "unnecessary" holding companies is dead. Senator Wheeler is quoted as saying that he would prefer no bill at all to the bill which the recalcitrant House is willing to approve. It would be better to let the whole matter go over to the next session, and employ the interval in letting the public know how the Administration proposes to regulate the public utilities.

Propaganda has not been wanting in this campaign, but most of it has not been enlightening. The public utilities have made no secret of the fact that they have used every known means of "publicity," and the points stressed by this publicity were not, naturally, of a type which puts the President or Senator Wheeler in a favorable light. This campaign undoubtedly exerted a powerful influence on holders of small blocks of securities who were led to believe that their investments would be practically confiscated. On the other hand, the claim has been made that the backers of this bill have used pressure of an improper kind to force Congressmen to vote for the bill.

Were these claims nothing more than the rumors which daily swarm in Washington, we should give them no attention. But it is a serious matter when such men as Congressmen Huddleston, of Alabama, and Hoeppel, of California, both Democrats, and Brewster, Republican,

of Maine, are the complainants. Speaking in the House on July 2, Mr. Hoeppel directly charged that promises of added relief funds for his district were made by a Federal official, on condition that he would support the Administration bill. This open charge that the Administration as well as the utility companies has used "high-pressure" methods on certain members of Congress ought to strengthen the demand for an investigation of the campaigns which have been carried on by all parties in this conflict.

The fact that the President has nearly five billion dollars at his disposal for relief funds means that it will be imperative to use every means to prevent the disbursement of a penny of this money for projects that are even remotely partisan. It is obvious that neither the President, nor his representatives at Washington, can directly investigate every investment of these relief funds, or supervise every disbursement. Much of this work will necessarily be in the hands of minor officials in every part of the country, and it would be fatal to credit the Democratic party with impeccability. Without imputing conscious culpability to any member of Congress, it is but natural to wish to please the man or the men who can loosen and draw the purse strings.

The Republican party has given us the scandals of two Administrations under Grant and of another under Harding, but thus far the Democrats have not been accused of looting. The party will do well not to trust its modern agents too far. At the request of the President, Congress made the largest appropriation in the history of this country, but this money was voted for relief, and must not be used to support worthless politicians or to influence legislators. If any spokesmen for the Administration, accredited or self-appointed, have attempted to misuse this fund, we trust that the President will personally take charge of their cases, and retire them to private life. For at least the next two years the party must be like Caesar's wife.

Meanwhile, we hope that Congress will find it possible to agree upon a bill which will destroy the "unnecessary" public-utility holding companies. We may add that in our judgment "unnecessary" describes nine out of every ten of these Protean monstrosities.

A Costly Abracadabra

A WRITER in the *New York Times* who lays claim to "more than half a century of educational service, covering a personal knowledge of schools in forty States," asks if we are not paying too much for too little when we annually appropriate billions of dollars for the public elementary and secondary system. Even during this depression, the demands of the administrators of the system are not abated. Although every other department in government has been forced to cut expenditures, they feel that they are treated unjustly when they are asked to economize.

The *Times* writer justly observes that the increased cost of what we call education is not primarily due to

an increase in the salaries for teachers. Our schools are enormously expensive because a score of subjects, few of them closely allied with education, have been added to the curriculum, usually over the protests of the teachers. These additions mean "a small army of special teachers, supervisors, deputy superintendents, and clerks of all sorts—all contributing to the educational abracadabra" and larger appropriations. The curriculum must be "enriched," not by better teaching of the subjects which are really educative, but by the addition of subjects which, possibly, the pupil may be induced to consider.

Meanwhile in civic education "we have reared an army of thugs, kidnapers, gunmen, and gangsters that outnumber the regular army." In literature we have the yellow newspapers, and our movies are predicated on the theory that the mental age of the American people is seven years. The Prohibition Amendment, with its administration, shows our caliber as statesmen. Our primary and secondary education certainly does not seem worth the billions we pay for it.

Note and Comment

Catholics and Protestants

THE official name, the only properly descriptive name of the communion is the Protestant Episcopal Church of the United States of America. Thus has it been printed on the title page of the Book of Common Prayer for 150 years. This reminder comes not from AMERICA, but from the annoyed members of the communion itself. It seems that the National Council of the church, with offices in New York, has been sending out a lot of official literature recently in which the word *Protestant* has been carefully deleted. This enraged both clergy and laity. And last month three church organizations issued vigorous protests to Bishops Perry, Cook, and Hobson, denouncing the omission as an unfair, irregular, and indefensible practice. AMERICA sympathizes with these protests. After all, a church has a right to its correct name. Unauthorized tinkering with it by a group of dissatisfied members is something that ought to be denounced by the body of adherents. We feel, too, that in this matter—where names, being not only descriptive but also expressive of fundamental beliefs and discipline, are so utterly important—the public, and especially members of other churches should exercise meticulous courtesy. At the same time we offer to Protestant Episcopalians the suggestion that they leave to Catholics the latter's ancient, recognized name. This would mean first that all Protestant Episcopalians would henceforth call Catholics Catholics, not Romanists, and especially not Roman Catholics. It would mean secondly that certain Protestant Episcopalians would cease calling themselves Catholics. It seems to us that this latter custom should be made the point in a second protest from the three church organizations mentioned above. If the body of Protestant Episcopalians are

offended because some of their members forget the *Protestant*, they should certainly protest pretty loudly when these same members also forget the *Episcopalian* and take on the title *Catholic*.

Controversial Good Manners

THE depression, or the hot weather, or something, seems to have precipitated a serious decline in good manners in discussion. Some recent controversies are enough to fill us with alarm. In a recent issue, the *Baltimore Catholic Review*, speaking of an answer to a recent critic made in another Catholic paper, complains that the answer is not willing to concede to the critic "any semblance of sincerity, honesty, or definite conviction." It does not seek to show that "the critic made a mistake, or misinterpreted the canon law, or does not understand his subject." Instead, it assumes that he is jealous, or trying to show off, or seeking headlines, and all this in complete ignorance of whether the critic himself has or has not any of these failings. The merits of the subject itself were avoided, and no attempt was made to show that critics are mistaken; it was simply assumed that he must be, and therefore his motives, entirely unknown outside his own conscience itself, must be unworthy. In other words, rash judgment, and its brother, detraction, take the place of argument. So far the *Review*. It is quite right. The Editor of this paper could produce a whole dossier of proofs of this decline in good manners. Rumors are taken for fact when the victim of the rumor has done a displeasing thing. Is it too much to hope that anger and hate can be kept out of discussions between Catholics?

In Quest Of Rest

JUDGING by the advertisements of summer resorts, steamer excursions, transcontinental trains, beach apparel, porch furniture, motor boats, fishing tackle, ready-made log cabins, and innumerable smaller gadgets the American public is in dire need of a rest. Also that the orthodox formula for a rest is to be found in combining the maximum program of activity, conversation, and novelty with the minimum recollection of schedule-ridden lives. Every now and then, however, some happy individual comes along who discovers that some other formula may work quite as well. Rest can be obtained at home, by camping on your back lawn—if you have a back lawn; or by sunning on the roof, if you have a roof to sun upon. Recently a busy man made a discovery which some other busy men have made before him. He came back from a three days' closed retreat, where he had spent most of his waking time meditating, reading, or praying, and felt more rested than after a month of the usual vacation. It was his first retreat, and he had hesitated about committing himself to "so much silence." The silence might make him nervous. But the silence, and the simple, regular order, did the work. Something entered into the marrow of his bones that rested soul and body, with that adequate sense of peace that comes with the realization of order in a distracted life. Hotels and resorts are wary

of offering silence as an attraction, so the retreat work for laymen need not fear undue competition. In the meanwhile, the (genuinely) tired Catholic business or professional man may ask himself whether he, too, may not find it worth while to try the healing effects of silence.

Protestant Mission Fields

IT has been suspected recently that the mission work of Protestant bodies had suffered a severe decrease these last few years. This suspicion is now confirmed by figures just published by the well-known religious statistician, Dr. George L. Kieffer. The number of Protestant missionaries decreased, from 1933 to 1934, from 11,618 to 5,104; churches decreased from 18,012 to 13,902; and members from 2,122,451 to 1,556,051. Thus in that one year more than fifty per cent of the Protestant missionaries were recalled, and it is safe to say that the decrease continued in the following year. Does this mean that the Protestant missionary effort has reached its peak and is declining? There has been a tendency to attribute the decrease to the depression, but this is probably not the largest cause. Making all allowance for the larger expenditures by the Protestant missionary and his family than those by the Catholic priest, Sister, and Brother, it can hardly be the reason, for the number of Catholic missionaries has seen an enormous increase in the depression years. Our people obviously contribute, in spite of hardships at home. What is probably the real reason for the Protestant decline is the loss of belief by the Protestant mind at home in the reason for having missions at all. Under the prevailing Modernist doctrines in most Protestant churches now, there is no special reason for converting the heathen. He has as much right to his own belief or unbelief as anybody else, and who are we to ask him to change it? With loss of faith in the doctrines of the churches there vanished any desire or logical reason for spreading that abandoned belief to others.

Old Church and Modern Style

THE veteran observing eye of William Hard roved of late through the architectural magazines. In a private letter Mr. Hard confided his interest in "the developing passion of Protestant churches for medieval Catholic architecture while at the same time noticing the advance of the Catholic Church into modernistic architecture." Instance of the former was the burst of medieval splendor in the new Mellon \$4,000,000 East Liberty Presbyterian Church, Pittsburgh, designed by Cram. Of the latter, such original structures as are being erected in Sarajevo, Yugoslavia, and by Gocar in Prague, Czechoslovakia. "The Protestants," remarks Mr. Hard, "seem to have an architectural nostalgia. The timeless Church seems to have the vitality for knocking at the door of the architectural future." The solution of the paradox, of course, lies in the fact that "modernistic" is only a relatively accurate term. The Church has no interest in the modern *as modern*, any more than she feels obliged to cling to the old as old—although the ancient mother

of culture has a natural penchant to preserve the riches of the past. No "modernistic" structure of today appears more sensational to our view than did the soaring lines of Gothic to the eye trained in classic regularity and horizontalism. She welcomes the new when it enables her to speak more intelligibly in the language of the times. She welcomes it when it offers her opportunities to emphasize neglected truths: the central majesty of the Mass; the unity, light, directness, and dynamism of the action of the Holy Spirit in a murky, divided world. Architectural styles were never aptly named. Can a term be devised for the new movement?

Parade Of Events

THE news loosed plethoric cloudbursts of irony over the land. . . . An Eastern Negro, swerving his car to avoid an ill-omened black cat, ran into two white men attired in police uniforms. . . . In Massachusetts a pick-pocket skilfully extracted from a fellow-passenger's pocket a thousand dollars in counterfeit bills. . . . An Idaho hunter shot at a porcupine and hit a keg of dynamite. The succeeding commotion mused up the landscape and the hunter but no porcupine. . . . A baby in the East became confused regarding his bottles and died of acute alcoholism. . . . The dean and graduating class of a Western university gamboled around the campus grasping a leafy chain made of poison ivy. . . . Having paid his last cent for carfare, a man heard the reading of a female relative's will. It left thousands to a pet dog and nothing to him. . . . An orphan boy on a Western ranch saw his dying employer signing a will bequeathing "one shirt and one pair of pants to the boy on my ranch." . . . A Joyin-Bliss marriage was staged in the Middle West and Gay-Happe espousals announced in Connecticut. . . . Throwing themselves wholeheartedly behind the anti-noise movement, authorities of a New Jersey town passed a law forbidding dogs to bark, roosters to crow or ducks to quack between 10 P.M. and 6 A.M. . . . The menace of war still hung over the world. Hens in Asia Minor and Arkansas were laying eggs shaped like torpedoes. . . . The soak-the-rich movement was being opposed by the rich, it was said. The higher-brackets vote was said to favor soaking the poor. Advocates pointed out that soaking the rich would make all classes equal—everybody would now be soaked.

AMERICA A-CATHOLIC-REVIEW-OF-THE-WEEK

WILEMUND PARSONS Editor-in-Chief	JOHN LAFARGE JOHN A. TOOMEY
PAUL L. BLAKELY GERARD B. DONNELLY	FRANCIS X. TALBOT WILLIAM I. LONERGAN Associate Editors
FRANCIS P. LEBUFFE, Business Manager	

SUBSCRIPTION POSTPAID
United States, 10 cents a copy; yearly, \$4.00
Canada, \$4.50 Europe, \$5.00

Addresses:
Publication Office, 461 Eighth Avenue, New York, N. Y., U. S. A.
Telephone: ME 4allion 3-3082
Editors' Office, 329 West 108th Street, New York, N. Y.
CABLE ADDRESS: CATHREVIEW
Stamps should be sent for the return of rejected manuscripts

The Washington Scene

JOSEPH F. THORNING, S.J.

Special Correspondent of AMERICA

The President and the Congress

FOR the past six months the Congress has been much like a diligent schoolboy, while the President has resembled the pedagogue at his desk. Of course, even the most diligent pupil is at times disposed to romp and play and so the Congress has had its rebellious or truant hours. But on the whole the members of the President's class have kept their own eye on the ferule (or the honey jar) and have not strayed far beyond the limits laid down for legislation. The Congress may not have exhibited itself a model of docility, but it has furnished a fair pattern of reluctant obedience.

For his part, the President has shown no signs of relaxing his firm direction of the legislative machine. In spite of the stunning setback his program received in the NRA decision, Mr. Roosevelt, after a moment of hesitation and doubt, returned to his original formula of "reform and recovery." The social-security bill was hastened on its way, while the decks were cleared for the Guffey coal bill, the AAA amendments, the TVA improvements, and the outlawing of gold suits. In the meantime, Senator Wagner and Representative Connery got their Labor Relations bill through the Senate and House in record time. Although none of these measures are precisely revolutionary, they represent a general tendency to be dissatisfied with the pace or the impact of the forces of natural recovery. They indicate that the advance guard of the New Deal is convinced that a mere return to a money prosperity would be hollow and ephemeral without some larger measure of consideration for the aged, the unemployed, the farmers, and the hosts of organized labor. Each item of this legislation, it should be noted, awaits a more or less serious challenge on constitutional grounds and consequently demonstrates that the chief executive does not intend to be deterred by the courts from effecting major changes in the existing order. At any rate, he is willing to risk the chance of judicial rebuff in his desire to keep the forces of reform well in advance of the factors of recovery.

This, too, has been the underlying philosophy which dominated President Roosevelt in his insistence on the so-called "death-sentence" provision of the utilities bill. He refused to be content with mere regulation of holding companies. He intends they shall be eliminated, and that at no distant date, from the American scene. He held to his determination in face of the most powerful lobby in operation at the present session of the Congress. The lobby for the bonus was a fire-cracker in comparison to the siege guns moved into position by the utility corporations in their effort to stave off dissolution.

Strangely enough, the Senate, where, as a rule, independence is more marked, gave its overwhelming approval

to the Administration bill. The opposition was routed long before a roll call. In the House, however, where the President usually finds a solid phalanx of Democrats organized for Administration victories, there were clear signs of revolt. The committee took its time about reporting out the bill and then did so only after drawing big, black lines through 155 pages of the measure as enacted by the Senate. This, of course, threw the fight onto the floor of the House.

At this point, the Administration strong-arm men gathered in the cloak rooms for intimate conference with the recalcitrant members. The pressure was turned on full blast. Perhaps we may state the case euphemistically by relating that no glowing promises of patronage were whispered in the ears of those representatives who indicated their determination to eliminate the "death sentence." Others were told in no uncertain terms that disobedience on this issue would imperil their political future. Those who were holding office for the first time, and there are many such in the present Congress, did not have to strain their imaginations to picture to themselves the contest they would have to wage in order to gain the nomination over some new "Roosevelt" candidate in the next primaries.

On the other hand, the power lobby began to make one or two mistakes. In the beginning of the campaign, the utility experts had done a fancy job. The letters which their literature inspired were models of intelligence and integrity. Numerous investors, writing upon their own embossed stationery, presented clear and well-reasoned arguments against radical legislation. A shower of telegrams reinforced the epistolary correspondence. But, when the Administration marshaled its forces for a final showdown, the utility chieftains resorted to form letters, mimeographed statements, and in some instances what impressed some of the legislators like "repeater" signatures.

At this point, however, there was a decisive turn in the controversy. Representative George Huddleston, after setting the stage by a well-timed quorum call early in the afternoon, delivered the most telling speech in the debate. Some members declared his effort was the best persuasive appeal in the session, not excepting the impassioned plea for the nomination of Bankhead made in caucus by Congressman Oliver of Alabama. Huddleston held the membership of the House spellbound as he rehearsed his reasons against the Administration form of the bill and, if a vote had been taken after his speech, there would have been not the slightest doubt about the result. The Representatives rose as one man and cheered him to the echo. It was the high point of the utility fight. The result demonstrated that good speech making is not entirely a lost art, for the Administration was defeated.

The rest of the Administration program is not so controversial. But it will require considerable time and patience, if it is really to include a comprehensive tax measure.

When the Presidential message on this subject was released, no one took it very seriously, least of all (so it was thought) Mr. Roosevelt himself. The latter has been more thoroughly alarmed by the alluring promises of Senator Huey P. Long than has been widely recognized. Sound political strategy directed that the best way to undermine the most vocal critic of the Administration policies would be to borrow his chief stock in trade. A medicine man without his magic is a sorry creature indeed. On the basis of this logic, it is argued, President Roosevelt put himself on record as the leading exponent of the "Share-the-Wealth" movement. At least, he would show his good will in the matter and, as long as the Senator from Louisiana remained something less than dictator of America, he could not offer much more than the President. In a contest of promises, Mr. Roosevelt would not have himself completely outclassed.

Unfortunately for the Presidential strategy, Mr. Roosevelt had won for himself some of the Progressive pioneers in the Senate who would willingly remain in session all summer, if they could count upon cutting out large slices of corporation profits, raising the rate on excessive incomes, and garnering a rich harvest for the Government on gifts and inheritances. Twenty-two Senators, led by LaFollette of Wisconsin, signed a round robin, demanding immediate action upon the Presidential proposal. The fat was in the fire, and what appeared at the start as a brilliant political gesture resolved itself into the hardest kind of humdrum work in the legislative mill.

Under these circumstances, what is the outlook for Congress? One of the leading members of the powerful Ways and Means Committee of the House, the Hon. John W. McCormack of Massachusetts, told your correspondent that it may be necessary for the committee to hold hearings morning, afternoon, and evening, three times a day, in order to begin to do justice to the various witnesses that will wish to testify and in order to sift the voluminous evidence that will be submitted for the committee's consideration. He added that his colleagues were determined that no hasty, ill-considered legislation be rushed through the committee or the House, that the work must be undertaken in an orderly, constitutional manner, and that he could not see how this could be undertaken in less than three or four weeks. Of course, the House itself can recess at three-day intervals during the hearings before the Ways and Means Committee. Then the process must be repeated before the Finance Committee of the Senate. The latter body itself might wish to debate the separate levies at some length. No one could say that the outlook is bright, provided the work is accomplished in the manner indicated.

This delay, it may be added, is no little inconvenience to members of both House and Senate. Many Representatives had rented their apartments on the supposition that Congress would adjourn by July the first. Some are

now looking for new quarters, while others are adding up the expense that is entailed in maintaining two establishments, one in Washington and one in their home community. Wives and sons and daughters are waiting with anxious expectation the return of the head of the house.

In the meantime the July weather of the Capital does not promote either the processes of profound deliberation or the serenity of soul that is essential for the formulation of historic policies. Impatience, irritability, anxiety seem to follow the ascending curve of the red vein in the thermometer. The season is not conducive to thoughtful legislation. Climate, it is now agreed by the best sociologists, is not an inconsiderable factor in the evolution of mankind. A torrid wave in mid-July or mid-August may either send the legislators scampering to beach and lake or produce a tax monstrosity which will plague us for years to come. It was a fateful decision which drove Napoleon to lead his legions into the heart of Russia in mid-winter; one cannot repress the hope that the President can furnish successful, enlightened leadership to his Congress through the humid heat of Washington in a midsummer assault on concentrated wealth and power.

A Day with the Lepers

HENRY DANIEL

NOW that the Catholic Directory is out and summaries are appearing in the press, it might interest many to note that among the "totals" there is one type of institution whose grand total in this country is "one." But besides this singular singleness there are other strange factors concerning it. Although listed in the Catholic Directory, it is not a Catholic institution—though the majority of its inmates are Catholics; though a mitred Abbot, son of St. Benedict, daily cares for the spiritual welfare of the inmates; though the white cornettes of the Sisters of Charity hover day and night over the bedside of each patient; though the Catholic Extension Society of America has collected for it the largest single donation in the history of that organization.

This institution, unique in so many ways, is the United States Marine Hospital at Carville, La., otherwise known as the National Home for Lepers. It is, as the name implies, a Federal institution, the only one where a patient may claim hospitalization because of his disease rather than because of a previous record of service. It is the only place where a person who has been diagnosed as having leprosy can apply for care and treatment. It is the only Federal institution where our Government has made light its loaf of physical care with the leaven of Catholic charity.

Lack of definite information leads many to think abysmally archaic things concerning leprosy and the unfortunate victims of this ostracizing affliction. But a visit to Carville leaves the conviction that the leper colony is an oasis waiting for a voice to cry out its message in the wilderness of misstatements, unfounded prejudices, and cruel injustices.

Carville stands on the banks of the Mississippi, just a

forty-five-minute drive from Baton Rouge, and a two-hour drive from New Orleans. Its nearness to the latter city should perchance sustain its boast of being "America's Most Interesting City." Carville certainly is interesting.

The rural district, of which it is the center, is as populous as are similar districts throughout the State, yet during the thirty-seven years of its existence not a single case of leprosy has been traced to its proximity. No employe or attaché of the colony has contracted leprosy, although, as in the case of the Sisters of Charity, some have been for as long as twenty years in such daily and close contact as the most exacting nursing care demands.

The 400 acres which comprise the reservation were in the ante-bellum days a sugar plantation, and the old mansion still stands. Until recently, a driveway of magnificent oaks led to the entrance, but the flood-prevention program necessitated bringing the levee some 300 feet closer, so now one turns in at the gate and is landed abruptly at the front door.

Erroneous impressions by the hundred go by the board as you are greeted by some one of the sixteen Sisters of Charity who are usually called upon to act as guides to visitors. The Sister does not in the least have the appearance of one who has sacrificed her life—she seems entirely too full of life for that. Neither does she wear the gloom and despair that one usually associates with exiles beyond the pale of civilization. On the contrary, she is very businesslike and matter of fact, with a cheerfulness that borders on levity.

A few questions are put to the visitor and according to the answers the Sister mentally arranges his itinerary. The morbidly curious, the mere sightseers, are given short shift. Their tour of the colony will be completed in ten minutes. The professionally interested can profitably spend hours in any of the specialized departments. If you come with some record of previous service to the cause of the leper, you will be taken in as one of the family and will have ample opportunity to glimpse the battle that is being waged amid such fair surroundings for humanity and God. It is a battle not against disease only, but against century-old prejudices that have clung to it. One comes to see these poor victims not as mere patients but as brave fighters driven to the wall in their stand against that terrible foe who gives no quarter, shows no mercy, and has never known defeat.

Some 200 feet from the old mansion, which serves now as an administration building and a Sisters' home, I came to a low, neatly clipped boxwood hedge. "This," the Sister explains, "is the line of demarcation. Everything on this side," indicating the west by a wave of her hand, "is for the personnel, and everything on this side, the east, is for the patients. We have no signs nor guards nor fences; the patients just stop here voluntarily. They have about twenty acres of the reservation for themselves with golf links—golf is their favorite sport—and tennis courts and a baseball diamond."

I stopped to view the beautiful campus and to alter some preconceived notions. I had associated these sports

with colleges and clubs but never with a leper colony.

"Are many of your patients able to indulge in these games?" I asked.

"Oh, quite a number," replied the Sister. "We have 370 patients here and you would not class more than a hundred as being incapacitated."

An elevated, covered walkway connects all of the comfortable, modern buildings, about fifty in all, used by the patients. Just as we come to the first door, the Sister slipped ahead and opened the door with the casual remark: "I shall open and close doors for you, and you will not need to wash up before leaving." No other precaution is given to visitors and no more is needed.

We passed a small building where several patients were busily getting out the Colony's weekly paper, which has a surprisingly scattered circulation. (All outgoing mail is sterilized.) We visited the recreation hall where the colony's Little Theater group gives very credible performances. A Sister who is a registered pharmacist smiled at us from an up-to-the-minute pharmacy. Another thoroughly bewildered me with an enthusiastic description of the various physiotherapy treatments she was giving in a crowded clinic. Yet another, with that vague, detached look we associate with geniuses, emerged from a dark room and gave us a running comment on the value of the X-ray plates before her. I learn of "re-absorption and atrophy through nerve involvement, total bone destruction through the process of osteolysis," and pass on, marveling.

We met any number of patients. Some seemed to my untrained eye so normal that I was surprised that they were there. I asked about cures and was frankly told that though twenty-five or thirty patients are discharged each year, the doctors lay no claim to having discovered a cure for leprosy. To be eligible for discharge or parole a patient must be bacteriologically negative—germ free—for a continuous period of one year. They are then paroled with the understanding that they will report to the public-health authorities every six months for three years. Some paroled patients return; others have been out for years with no recurrence of the malady. However, as the Sister guide was careful to explain, the big problem in leprosy is not that of finding a cure but of discovering how the disease is transmitted.

Leprosy, being a germ disease, is communicable, but how it is communicated from one person to another is a vast mystery. The Hansen bacillus, the causative agent, was isolated some sixty years ago by a Norwegian physician after whom it was promptly named. But whether it is communicated through the respiratory tract like tuberculosis, or through the alimentary tract like typhoid, or by direct inoculation through a cut or abrasion as streptococci infections are carried is all a matter of conjecture. One of the curiously contradictory things about leprosy is that while as high as thirty per cent of the cases will show more than one in a family afflicted, instances of conjugal infections are very, very rare.

"The Sisters volunteer for this work, I suppose," I remarked to my guide.

"Oh dear, no," she answered, as if shocked at the suggestion. "You see," she added, dropping her tone to the mock confidential, "only really queer people volunteer for things, and our superiors feel that our patients have enough to endure without having the queer ones of a community wished off on them. I remember when I was told, eighteen years ago, that I was to go to the leper colony, I wondered what there was in my conduct that made Sister Visitatrix think I was not quite normal."

We did not go to the rooms of the incapacitated patients, nor was there any purpose in doing so. These are the wounded and dying in the battle, and we were interested in those who were still making the fight for life and restoration to family and friends. Here one saw

brave souls come to grips with tragedy and fighting their solo battle in cruel isolation. One could not help trembling at the doom which hangs over every leper and which is perhaps the hardest part of their cross. As the Sister remarked: "So long as the method of transmission remains a mystery, just so long will men, women, and children continue, less by the laws of our land than by the prejudices of the people, to be imprisoned for life because of the 'crime' of illness."

The only reward and joy that can repay these Sisters for their devoted service is the satisfaction of bringing Christ into the hearts of these exiles from human society. Mass and the ever present Blessed Sacrament are the sources of spiritual power.

The Ten Pleasures of the Queen's Daughters

JOHN GIBBONS

I AM quite aware that the title sounds like something out of Boccaccio, but then my story itself is at least in part medieval and of that sort of period. In part, I say, because other bits of it are purely modernist and can even be dated by the expert back to the exact hour that a few weeks ago an English saloon bar was solemnly opening its doors.

That, by the way, was in our English Dover (it is mentioned of course in Shakespeare), and I had just come from the depot and there was twenty minutes to wait for the coach to where I was going and there was a perfect deluge of English rain. Possibly Shakespeare might have stood and got wet—though I am not so sure about him—but on a lower plane of literature I myself glanced hastily round, noted with pleasure that the nearest inn was properly opening its door at the Permitted Hour, and made a bee line for a glass of beer and dryness.

It was a pint glass that I had, so as to spin out decently over the twenty minutes, and it was not until I was finishing it that it occurred to me uneasily to wonder how strongly it might smell, and if a French nun would be able to recognize the sniff of English ale through the grill concern through which, I took it, I should be talking to her. I might have explained that it was a convent that I was going to and that I was waiting for the coach to take me to the nearest point to it.

That convent is a French Order of the Annunciade, and really it ought to have been in France, only years ago when the Orders got turned out, these particular ladies came to England and settled up on the cliffs above Dover as about the nearest point to where they had come from. On a fine day and with decent glasses I suppose that they might even be able to stare at their own beloved country. If, that is, nuns under a vow of poverty are allowed race glasses. I was not sure on the point; in fact I was very uncertain about the nuns altogether.

Why I was going was because they had particularly invited me and had even sent my fare. There was a brochure of their history that they wanted written, it

seemed; and there had been a letter in rather solemn English begging that I might be so sufficiently good as to write it. Well, I don't know that I particularly wanted to; quite apart from there being next to nothing to be had, I wasn't sure that I was the man for the job, and I pointed out politely that I knew half a dozen Catholic journalists a good deal better than myself at translating the bit of French that I supposed would have to be done. And back in another week or so came a great sheaf of laborious translation and—but yes, the ladies wanted me and nobody else, and in fact it was all ordained by their Holy Foundress and by Our Lady herself and the nuns were even then all praying for me and for my family.

Well, I mean, if you put it like that, what could I do? So here I was and here was the coach. As I climbed in, hoping that the smell of beer might wear off, I was trying hard to remember all I could of the history part from all those papers that they had sent me.

Honestly there didn't seem to me much of a story. Reams and reams of complications of the politics of medieval France, and then in the fourteen hundreds a little girl born to one of their Kings. And as he had wanted a son, the girl didn't get much of a time of it, and apparently spent half her life shut up in different castles and the other half being snubbed by her cad of a husband with whom she had been forced into a political marriage and who privately didn't want her either. Really it was a miserable bit of a story. Then this girl, my nuns' "Holy Foundress," was Blessed Joan of France; actually she was Queen, only she never functioned politically but went instead into religion and founded the Annunciade.

Its official title is the Order of the Blessed Virgin Mary, and as far as a very ordinary journalist could make out, the whole point was that Blessed Joan's nuns should not merely imitate but should actually try to live the spiritual life of Our Lady as Queen of Heaven. It half-scared and half-puzzled me; I couldn't think how in the world I was ever to write it up.

Then the Order itself presented the same difficulty that there was so little to say about it. Those nuns, you see, don't do anything in the least interesting like getting killed on missions; even in their enclosure they are totally unsensational with nothing of the austerities of some convent Orders. If you put it brutally, they are not even a particularly successful Order, and in fact there are only about six little houses of theirs in all the world.

And as the coach rolled along I was wondering whether it might not be more honest to return their fare and to own up frankly that I could not write their story because there wasn't any story to write. What they really wanted was a scholar, someone to marshal their reams of dates and medieval policies. That was another thing, by the way, the queer medieval phraseology in their history, with Blessed Joan being generally called Madame, and with their convent rule being set out curiously under the headings of Pleasures. And as I was thinking over exactly what I would say the coach turned me out and the man pointed me the proper path.

Well, before I touched the bell the door opened, and a French lay Sister was saying something which I couldn't catch. As I stared awkwardly she saw that I didn't understand and smilingly translated it into its literal English. It was "Welcome to the messenger of Our Lady," and it made me jump because I didn't see any answer to it. Now that I have thought it over I know that there is no answer, and that there can be no answer to anything that those nuns ever do; it is all so absolutely natural and so absolutely and terrifyingly literal.

And that lay Sister, still smiling as at some extraordinary happiness, was opening a door and bowing me into a room with a table laid for my lunch; they must somehow have timed it almost to the second, for as I sat down the soup came in. It was extremely good soup, and there were about five more French courses all equally good and with nothing in the least austere about them. There were some cigarettes bought for me, said the Sister, still smiling, and there was the garden; Reverend Mother would be happy to receive me in half an hour's time. She spoke exactly as though it was a royal reception.

Strolling up and down the rather jolly garden I was wondering about things; after that "messenger" business, I didn't quite see how I could refuse to do what I was asked. Also on another point I noted idly that the nuns would not be able to use race glasses in staring at France; all the cliff view was in the guests' part, while the bit carefully marked as "Enclosure" obviously backed on nothing in particular. And within a minute of the appointed hour there was that Sister at my elbow again.

It was, as it turned out, a royal reception and nothing less, and as an Englishman of a country that runs a royal court I know precisely what I am saying. Actually I have touched the hand of the Queen of England—once at a prize giving where I accidentally got a prize; and then like most Londoners I have time and again watched royal processions with all the glitter of state chariots and cuirasses and lifeguardsmen. And then I say that never

in my life have I had such an impression of royalty as from that elderly French lady sitting in a very ordinary room and behind a bit of a deal-wood grill.

Reverend Mother Ancelle is the official title in that Order, and of course it's only Ancilla turned into Old French; but somehow you get an impression of pageants and courts such as Madame, the Blessed Joan de Valois, must have known while she was Queen of old France and before she turned into the Handmaid of the Queen of Heaven. Maybe it's partly their dress; it's grey and white and scarlet, and all to do with the sorrows and pleasures of Our Lady.

Three of them there were behind the grill, that Reverend Mother and another elderly lady, and then a young English nun there to translate in case of any trouble with language; only there was no trouble, because on my side of the grill there was next to nothing to say.

This wasn't any man-of-the-world business and trying to explain things to three enclosed nuns who naturally wouldn't know much; it was I who was enclosed in the sham world where things had patiently to be explained, and I was humbly waiting for my orders from the great ladies of the real world. With all their fine courtesy they almost frightened me, those nuns; they looked in a way so extremely ordinary, and then in another way, if you see what I mean, so extremely anything but ordinary.

There was that young English nun, and of course you can't exactly stare and it's puzzling with the dress; but I should have said that she was almost a girl, and I was thinking that around the genteel beaches of Dover there must have been hundreds of other girls of her age playing golf. Only here she was, and she'd get up at four in the morning or something and never pass the gate of that enclosure. There will soon, I think, be another Great War, and some men will make millions of dollars, and millions of other men will have to die, and on that girl's side of the gate it all will mean exactly nothing. And there she stood by the side of her Reverend Mother Ancelle, simply radiant with happiness and almost laughing outright with sheer delight of her life.

Back on the coach running down into Dover I was still slowly trying to think things out, and it was all so queer. Somewhere, I remember, there were two girls who got on with their golf clubs, obviously off home from the links; now they, I was thinking, weren't radiant at all, but one looked tired and sulky and the other was fitfully quarrelsome about some unknown incident of their day's pleasure. That very word came strangely back to me, and it, too, sounded queer.

It was queer still at the depot, and queer for all the three hours' run to London. About nine at night that made it, just the time that nuns might be going to their cells, and here was the town in full swing and the theaters and palaces all ablaze with their tossing sky signs; and somehow it all looked so very silly, and, if you see what I am at, so shabby and so mean. And quite suddenly it struck me.

It is the nuns, of course, who are all right, and it is London and New York and us that are Queer.

Prospects for Peace

ELBRIDGE COLBY

EVERYWHERE we turn today, it seems that people are asking: "Is there going to be a war in Europe? Will we get drawn into it?" To such questions a military man like myself may always properly respond in the words so often used from the judicial bench, that that is a matter "for determination by the political department of the government."

We of course, in the American Army, always feel that the people make war, and then call on the Army to make peace, to achieve a victory, and secure a favorable peace, and so we are reluctant to speak on such matters. We are particularly reluctant because in public forums to which we may be invited we are always asked to speak on the "war" side of any question of present governmental policy and probably "in answer" to some evangelical clergyman who talks on the "peace" side of the problem: thus placing us in a false position, inconsistent with our proper positions as servants of the state, and with our personal selfish desires. The Army is an interesting profession in time of peace, and a disagreeable and dangerous one in time of war. So we want war probably less than the average civilians. "It's this here war that's ruinin' the army," said the old non-com, "us havin' to take in all them civilians."

We like to avoid talk of war, because we know that talk does lead to war, as it led to the War of 1812, as it led to the Civil War, as it led to the Spanish-American War.

Yet it does not seem possible for me to hold my tongue entirely when we hear talk of the "dynamic" and "expansion or explosion" policies of Germany, Japan, and Italy. And the questions clamor for a reply. Let us answer them in inverse order, and your readers may see what an average army officer, professionally interested in keeping abreast of such tendencies and trends in the world, thinks are his chances of leaving wife and family and going out to sleep in a "pup" tent, grovel in the mud, and risk his neck for the people and the country he is sworn to serve.

"Will we get drawn into a European war?" We were in 1812, and we were in 1917. In both cases, it was overseas trade which involved us, the problem of neutral "rights" which we confused with the "national interests" of the United States. In 1914, however, we were fully convinced that it was not our battle at all, and a suggestion to this effect today will be countered promptly by the answer that we thought so then and changed our minds, and shall probably change our minds again. We said then the same things about "entangling alliances" which we thought in 1920 when we rejected the League and in 1934 when we rejected the World Court.

Yes, my friends, but there is a difference! In those days we did not have in our minds the fresh memory of a recent unpleasant experience, of recently "repudiated"

debts. The average voter in this country remembers those debts and resents the "Shylock" term with which foreigners have often characterized us.

History shows that we were hoggish in 1812, eager to fight for expansion, seeking a chance to take advantage of England's embarrassment. "The militia of Kentucky," said Henry Clay in Congress, "are competent to place Montreal and upper Canada at your feet." Such a spirit does not exist today. The days of "manifest destiny" are past. We renounced territorial aggrandizement in 1917 and at Versailles.

In 1917 we were idealists, and—ah, my friends, and oh, my foes—idealism "to make the world safe for democracy" will be almighty hard in a future when any newspaper can refer to the War debts and puncture the fantastic balloon. We are all infected with the very human desire to be appreciated when we do an act of kindness, and a "repudiated" debt is a sad souvenir of pristine helpfulness. It is my opinion that the history of the War debts alone remains sufficiently vivid in the mind of the common man to keep us clear enough of European affrays so that we shall never again be so exalted as to wish to repeat the remarkable effort of 1917 and 1918. Those are facts, tangible, simple, readily understood by the average citizen. They will be effective enough on any tongue.

The answer therefore is: "No! Unless war is brought to us, we shall not have war."

"Will there be a war in Europe?" was the first question. If we include Japan along with "dynamic" Italy and Germany, as Frank Simonds does, we might disregard the limited geographical character of the question.

Any war in modern times comes, we must understand, because two peoples care enough about some issue to want to fight over it. In 1861, as Abraham Lincoln said, "one party would make war rather than let the nation survive, the other would accept war rather than let it perish." If they do not care enough, both of them, peace prevails.

The clear-cut character of the issue is well illustrated by our relations with Turkey in 1923. By the "Capitulations" our citizens had special rights in Turkey, rights to trial before American consular courts instead of before Turkish courts. Turkey demanded abolition of these rights. Mr. Hughes plainly stated that we did not wish to relinquish those rights, but there was no way of retaining them in the face of Turkey's insistent demand other than going to war, and over this, said Mr. Hughes, the American people would not go to war, so we relinquished the rights.

In the Far East, China has lost Manchuria. Whether she lost it as a result of a revolution supported by Japan, or as a result of a purely Japanese invasion, is beside the point. What is important is that China did not care enough to declare war upon Japan. Both nations must

wish to fight! And perhaps, in these days with a balance of power in the world almost as delicate as that in Europe in the eighteenth century, many nations must wish to fight. All nations wish for things, some for expansion, some for the status quo. Those nations who wish for the status quo and clung to a Treaty of Versailles, a Nine Power Treaty for the Far East, to maintain that status, have not cared enough about the matter to go to war when Germany abrogates the Treaty of Versailles or when Japan tears Manchuria from China. Their League of Nations takes "action" to condemn Germany and to condemn Japan, but no nation goes to war over the matter.

The subjugation of Germany and the territorial integrity of China are not as important to the nations of the world as the preservation of the Federal Union was to the men of the Northern States in 1861. Like the Turkish action with regard to the Capitulations, these things have not been worth fighting about. If national honor and plighted words and scraps of paper are "fighting words," then I read the world wrong. These things have been involved again and again, and there has been no fighting.

Nations do not fight today because they do not want to fight. Perhaps the "international conciliation" of Dr. Butler is really making progress. Perhaps world depression and internal financial difficulty may keep the sword sheathed. Perhaps the modern type of warfare with the "nation in arms" and universal conscription as compared with the easy professional-mercenary wars of two centuries ago leads the people into paths of peace. Words have been said, things have been done, which in the history of the world have almost always led to war, and yet there has been no war. Certainly the causes and the pretexts and the occasions have all existed. But the mind of modern Europe avoids war, rather than seeks it. So long as that mind continues to behave as it has in the last five years, there will be no war. And please remember that it takes a long time to change the mind of a nation.

Most conspicuous of all military prophets was Laocoon. It was at the siege of Troy, and he was strangled by snakes; so I am fearful and advance my analysis with some trepidation. Events may change the mind of Europe, and any man would be rash to predict that peace had come forever. The nations still keep swords in their hands. They still will need to keep them bright, to maintain a defensive force consonant with their national policies—for there are always limits beyond which we should not permit a rival nation to go. Would France even today let Germany wrest back Alsace and Lorraine? Would we let Mexico wrest back Texas? Although there is no finality in the present situation, there is hope. And that is the reason I answer both questions in the negative. The wish may be father to the thought. It may be a hope only, and therefore impractical as a foundation for national policy, but it is a hope and even only as such I take delight in it. And I believe that millions cherish the same hope.

Economics

The Hole in the Roof

WILLIAM F. M. LONGWELL

A YEAR ago in AMERICA Basil C. Walker presented a series of three articles on the subject: "Is Social Justice Good Business?", in which he showed that it is. He pointed out the causes of the depression and lauded the means taken by the Administration to correct them. He stated in reference to the rich in his introductory article:

To that minority profits naturally revert. Those profits are the final increase in a country's permanent economic wealth. Yet by the limitations of nature the recipients cannot possibly spend anything but a fraction of that increment. Naturally and necessarily they re-invest it in capital assets, which, by their very nature, must be more production facilities.

He shows the method followed by the Administration to be:

Simultaneously, NRA and other parts of the Administration's program tend to divert that economic profit, that increment of new wealth, from channels where experience and common sense alike tell us it will freeze into capital assets as more means of production, of which we already have ample.

Gerhard Hirschfeld in the January, 1935, *Sign*, while gently showing the "levelers" that we cannot all be even "well-to-do," closes on the same note:

And let us remember that only a certain amount of income is earmarked for consumption. The millionaire cannot and does not eat his millions nor does the workingman who makes, say, seventy or eighty dollars a week, spend every bit of it for the needs of life. After paying all the expenses, he will have so much left for stocks, or a mortgage, or something which goes into production and not into consumption.

Note the similarity between the expressions and the thoughts of these two eminent orthodox economists.

James P. Fitzgerald in the issue of AMERICA for February 9, 1935, in "Civilized vs. Barbaric Money," ignores the problem of increasing business activity so effectively posed by Gerhard Hirschfeld in his article the previous week, entitled "A Letter to Father Coughlin on Money." Mr. Fitzgerald hangs his hope of economic freedom and security on government issue of money and subsequent delivery from banker domination.

Now, where are we? We know we want increased business activity. This can be produced only by increased consumption of goods and services. The hurdle along this path is the fact that borrowed money used for consumption actually decreases the net consumption for a given period by exactly the amount of the interest paid on the debt. We also want to issue our own currency. The hurdle here is the national debt, which must be retired before good money can be issued, and which can be retired only out of taxation either on consumptive activities or directly on income.

The NRA tried to increase consumption by increasing employment and by increasing the share of economic profit which goes to the poor. Two years of operation, however, showed only a meager improvement in employment, for two reasons. First, wages are too high and good business men are driven to find machines to do work men

could and would do better by hand if the codes had allowed them to work at the market price for labor. In my opinion, the Holy Father's "Quadragesimo Anno" has been misunderstood and twisted to support high wages, while what he really said was that all the workers should be employed as advantageously as possible. Ten-million unemployed does not look like employing all the workers.

The second reason for the lack of improvement in employment is by far the most important and basic and represents "the hole in the roof" of our capitalistic economic structure. It is the factor which has destroyed all the benefits reasonably to have been expected from the industrial revolution. The reason is that the attempt to divide the income from industry more equitably between labor and rents-and-profits is misdirected. The adjustment desired by Mr. Walker has been made, but only apparently, and *even if it were made* we should be no better off than before. The difficulty is not who gets the profits from industry but what he does with them. As I showed above, he re-invests them. And this brings us once more to the stone wall manned by the orthodox economists armed with their "naturally and necessarily" re-invested income, in accordance with "experience and common sense alike."

No lover of humanity wants to deny anyone the profit from a successful enterprise. But I do insist that profitably completed enterprise does not confer on the entrepreneur the right to restrict consumption of goods and services beyond the bounds of reason. Mr. Belloc in his masterly "Charles the First" presents an item of economic history directly to our point. It is that at the beginning of the reign of Henry VIII the English workman spent for living expenses only about one-third of his income. Compare that with the dole-supported existence of 20,000,000 persons in the United States. Profit was made in those days, too, but the re-investment thereof was not "natural and necessary." In fact, it was difficult; and furthermore enlightened public opinion (where is it today?) looked with disfavor on any attempt to disturb the life of the community by hoarding and similar attempts to "get rich quick." Profit, if it is not to breed hatred and ultimate revolution, must be taken largely in kind. That is, the consumption of goods and services (to which there is no limit like that implied by "the millionaire cannot eat his millions") must be accepted as the duty of the man with an investable income as well as the necessity of the man with none.

Thus I consider myself only a small boy tapping at the door of the big economist and saying: "Sorry, sir, but I see a big hole in the roof of your house and there's a storm coming up. Wouldn't you like to fix it before the storm breaks?" If he were sufficiently courteous not to slam the door in my face, I should go on to explain the nature of the "hole" and why it so urgently needs repair.

Practically all our workers get their living from furnishing goods or services to satisfy the needs of consumption directly or indirectly. Now they, the workers, cannot consume all the products of their own labor, sim-

ply because they do not come into possession of them. This is not a bad condition, for profits and rents must be paid to the owners and entrepreneurs from the results of labor.

But when labor cannot consume the product and when those who can (because they possess it) will not (with the blessing and approval of our orthodox economists), I ask you simply: "Who will?" The search for the answer sent England scouring the seven seas to find outlets for her textiles and metals made by her poor at slave wages in her mills. The fight for markets has kept Europe wet with blood ever since the close of the religious wars. And now, with no more unexploited markets, what? We are now forced to do what a nation of culture would have done in the first place, namely, accept and distribute equitably the burden of consumption. But how?

In short, then, I propose an income tax with net income calculated exactly as at present and with credit against the tax allowed for all non-profit-making expenditures. I hear a sigh of relief, but wait! The catch is that the amount of the tax paid shall be eighty-five per cent of the net income, not four, thirty, or fifty as at present. From this eighty-five per cent there shall be subtracted the non-profit-making expenditures mentioned above. This percentage may be too steep, but it should be held to until unemployment disappears. Unemployment should disappear because the offer of a tax-free income, if the owner will expend the required portion for goods and services, is going to appeal to great numbers of people. This new consumption will create business activity, which in turn will create employment and money, as all the orthodox economists desire. No other scheme tried in the world in modern times has brought about this result. If and after unemployment disappears, the percentage should be lowered five per cent each year until unemployment reappears, then held at the next higher level. My own studies indicate forty per cent as the final level at which such a tax would rest.

It is clear that this entire procedure is the use of the taxing power of the state to bring about a balance between production and consumption. Everyone wants to do that, but so far, as Mr. Fitzgerald says, the really learned men will not face the responsibility of taking issue with the "powers that be." The time has come for the failures of our previous thinking to be brought out into the light, branded for what they were, and changed into intellectual Christianity under which men will shoulder their share of the burden.

I mention an income tax only to show one way of making treatment of all citizens similar. Such a measure is unnecessary, and the end desired would be achieved if sufficient men of good will could be found who would voluntarily spend eighty-five per cent of their income for consumption of goods and services. But the idea must be considered, on the failure of present palliatives, anyway, and if we do not face it now, we shall face instead the poisonous purging of another French or Russian revolution, leading as always to bloody dictatorship.

Education

Music for Our Colleges

JOSEPH G. DWYER, S.J.

HOW strange! Here I am striving for a degree in an arts course that relegates the fine arts to the background.

This was a remark made last month by a junior in one of our Catholic colleges. It was not meant to be disparaging. It was simply intended as a suggestion for a change. Nor is this the isolated opinion of one youth. The same thought has occurred to many of our students and professors. The fine arts must be restored to their proper place in the category of cultural subjects. The field is so vast—music, architecture, painting and sculpture—that this article will be confined for the most part to music.

In this era of countless college courses, it must seem out of place to introduce something new. But the addition of a course in music would not be something new. It would be nothing less than the first step toward the restoration of true Catholic standards which alone can inspire true appreciation of genius. Since the time of Pythagoras and the Greek philosophers, Socrates, Plato and Aristotle, music has been considered a fundamental force in education, both morally and socially. Nor have the centuries proven the Greek sages to have been mere deluded idealists. In the Middle Ages the educational system called the *quadrivium*, contained music, arithmetic, geometry, and astronomy. Music, though not exactly the same as we understand it today, always maintained a close unifying influence over the other arts and sciences. As one of the arts so peculiarly adapted to the needs of man it could not be discarded. The Church, which has always mothered the arts, has cherished music. A Gregory and an Ambrose brought the chant to a kind of religious perfection. Countless musical masterpieces of the world center around the Church's liturgy. Our colleges have taken everything from the medieval *quadrivium*, but their musical inheritance has been neglected. Yet it is clear that the Catholic college is the best and most logical place for reviving this connection between the arts, music and the Church; and its practicality will soon be shown.

First let us glance at the world around us—the secular world of education. The Church militant in this country has too long stood by with an apologetic spirit, silently admitting that our culture and our education are in some respects inferior to that of our non-Catholic friends. While we have been standing still, every representative university in this country includes classes in music and the fine arts to be taken along with the B.A. or B.S. courses. They are generally optional, however, and range from the extremely technical down to very practical courses in the appreciation of music as a basis for culture. The college bulletin of the largest teachers' college in New York City (chosen because it provides an idea of the courses taught in the modern school) gives fourteen

pages to musical education alone. Here not less than ninety-five courses are scheduled and fully outlined. This certainly seems exaggerated. Indeed we can readily see how specialization and electives have run rampant through this curriculum. Yet we are bound to admit that fundamentally there is some justification. Aside from the many vague courses in music there are some that are excellent, some that are essential to a well outlined course. The final report of the committee of the Secondary Board of Education of New York declared that music can be made the most powerful unifying influence in education. Granting of college entrance credits was urged. Their theory was that musical masterpieces should be presented to the students just as great literature is.

Returning to the Catholic college, is there need of an improvement? A survey of the curricula of these colleges will give the answer. In many cases music is taken care of by a Glee Club. In others, especially those for women, instruction on some sensible instrument is usually provided. All of which is good. But thereafter, the question is generally gracefully dismissed, and no thought given to creating an intelligent appreciation of the great art "that brings us near to the infinite." It might be mentioned, however, that at least one of our Catholic colleges in New England has provided a musical history and appreciation course that has proven satisfactory. It is clear that the college course can arouse a genuine interest in music.

Under the present system it is quite possible to introduce a course in musical appreciation. Here the close connection between music and literature might be noted. The proposed introduction of music would surely go far toward broadening the literature course at college. Especially would this be true in regard to poetry, for the rhythmical flow, and that of prose as well, would be helped immensely by a musical background. English literature abounds in musical references which are often passed over superficially, yet in reality they contain a wealth of lore. To take a single example, Shakespeare himself was well aware of the adaptability of music to bring all men to a unity of thought and action. No less than 500 passages in his plays treat of music, "the only one of all the arts that does not corrupt the mind."

Regarding this suggested course in music, any direct difficulties that would arise through conflicting subject matter could be obviated by offering a comprehensive course in music appreciation (not interpretation), as an elective for one or two semesters, provided certain precautions were taken. The interest stimulated by such a course would either be real or monetary. But caution in the selection of professors whose interest in itself is sincere would logically result in instilling a genuine interest of the fine art in the souls of their pupils.

As to the content of this course, modern invention affords the incomparable benefit of bringing the masterpieces of the musical world to the pupil by means of recorded works. Beethoven, Brahms, Liszt would become as familiar to the students as are the names of Milton, Pope, Newman, and the other leading figures of English literature. The function of the professor could be one of informative value only. His duty might consist in outlining the history of the piece, the life of the composer, and finally the technique by which the composer obtained his effects. But by no means should the professor force upon the student an interpretation which the student himself could not see in it. Leaving that to the individual would be the best means of securing success. Nothing does more harm to the sincere appreciation of music than the stereotyped write-ups that are often offered as "interpretative," but generally sound too ridiculously similar to be sincere.

Should the influence of Catholicism in music be stressed? Yes, because Catholicism inspires art, because the noblest creations of the human spirit, to quote Theodore Maynard, have sprung from the heart of the Church. The purpose of this course in music would not be to create great Catholic composers, though that might happen incidentally. It would provide a source of religious profit in the compositions of famous sons of the Church. The Faith of Palestrina and of Bruckner would become familiar to all. Bruckner was the genius of the nineteenth century who only now is obtaining recognition in the musical world, and his symphonies are frequently found on the programs of the greatest orchestras of the country. He was truly a Catholic, and Catholic in his music. His life was inspired by his Faith and his Faith inspired his music.

Exclusive of all the benefits to be derived from a cultural musical background, there is a very practical side to the question, and one very applicable to conditions of the present day. It will be admitted that Catholic education should develop men of rounded character. Music is just that quality that belongs to the spiritual side of character and gives us ideals; or as Dryden has expressed it, "it is the highest vehicle for whatever is Divine." It would also create in the minds of Catholics a truer recognition of what is best in the way of entertainment. The drama, the opera, the musical comedy, even the movies, all evolve around music. If popular demand brought the music up to high standards of art, it is reasonable to expect that the literature and lyrics would be raised to a more elevated level, something which is sorely needed today. But what is more to be desired is the appreciation of music for music's sake. To see our Catholic people enjoying classical music in their homes, attending concerts, symphonies, recitals, and seeking for the purest form of musical entertainment, would be good. However, to see them shun the objectionable drama, the cheap and vulgar musical comedies, and degrading movies is much more to be desired. Such an instinct for the beautiful and the good in entertainment would be one result of this proposed musical training.

The complaint of the college student is only too well founded. The fine arts are relegated to the background, especially music which is the "expression of ideas greater than any in the visible world, ideas which center in Him Who is the Source of all beauty, order and perfection." If we wish to find the sons of the Church restored to their lawful positions as leaders in the realm of culture, we must see to it that our students are not deprived of a fundamentally spiritual note in their training.

With Scrip and Staff

SOMEONE with a more poetic gift than the Pilgrim will be fitted to discourse upon the difference between the stillness of high summer and the stillness of mid-winter. I can only put it in a very clumsy way by saying that the winter stillness is cosmic, while that of summer is transcendent. The stillness of winter brings you in touch with interminable vastnesses of the universe; with auroras a hundred miles up in the stratosphere; with comets, planets, and with nebulae hurrying away from the earth at 25,000 miles a second and all that sort of cosmic paraphernalia. It is unimaginably grand; but it is all in the same line, as it were. And it is all *not myself*.

But summer stillness is something different. The vastness of a perfectly still summer day is bounded not by walls of the universe, but by the cumulus clouds that hang high in the surrounding air. It is all around you and in you and you are part of it. And it sends its visitors to you, which the winter vastness does not. These visitors impress you in many a way of their own that the comets and Pleiades cannot accomplish. The visitor may be a breath of breeze from nowhere. Or a seed shrouded in a floating hull that drifts over the window sill. Or an infinitely tiny bug. But whatever it is, it opens to your imagination the incalculable world of *life*. And with life: the beyond life; and death. For it is in high mid-summer, says De Quincey, that our thoughts turn most readily to death. When nature blazes in glory, the end of all seems nearer than when the bud is ripening or the harvest is gathered in the fields.

IT was late of a Saturday on the Feast of Saints Peter and Paul. Sitting alone by the open window, I adverted to the fact that Mr. Murnane, Father Jude's factotum, had sorrowingly restored to its place the green cope which, forgetting for the nonce that June 30 was still in white vestments, he had drawn from its resting place where it had hung since February. I found myself contemplating one of those exceedingly small green bugs that appear every little while upon the wall or the table in the midst of summer. It could crawl comfortably upon a pinhead. They are always going somewhere, coming from somewhere. But from what realm do they come, and whither do they go? To lose yourself in speculation as to the bug's point of view is as curious a venture in disproportion as that of riding the nebulae. Yet it is his

littleness, combined with the mystery of his appearance, lost in *my* world of paper and desk tops, that seems to blow a faint, ghostlike horn, as a prelude to the drawing apart of a vast, green curtain, opening upon the stage of all life and death forever.

And with that curtain drawn, I thought, in a drowsy sort of way, I might look into Heaven, which would be full of greenery as well as of whiteness. It was very pleasant to rest in Heaven, and hear the faint cries of a busy world ascending from below. Even the pre-Fourth-of-July fire crackers could hardly be heard up there. And watch the happy souls floating up from earth via Purgatory, the great place for setting people right as to feasts and fasts and church distinctions. So, for instance, the ritualistic Rector of the Church of Saints Peter and Paul across the square, a good holy man, would appear with the members of his flock before St. Peter and acknowledge that they had been a bit off as to allegiance during life. But the angels of Purgatory had instructed them, and they were now ex-Episcopalians. Indeed, they carried a banner with the title "Ex-Episcopalians, Parish of Saints Peter and Paul," neatly embroidered in gold upon a brilliant green background by an ex-Anglican nun. And they were being received oh so graciously by St. Peter, who said that though somewhat puzzled, he somewhat understood their situation, when a disturbance appeared upon the scene.

From an illimitably distant point appeared a marching figure. Beginning as a mere pin point upon the horizon, it advanced steadily towards the happy group. As it approached, it took a form: the form of the Rev. Dr. Alexander G. Cummins, rector of Christ Church, Poughkeepsie, N. Y. "The Protestant Episcopal Church League," remarked Dr. Cummins in ever more audible tones, "requests me to file with you its earnest objections to the custom prevailing at headquarters of the Protestant Episcopal Church in the United States of deleting from its official publications the properly descriptive word *Protestant*, and using simply the term *Episcopal*. I feel that this is an irregular and indefensible procedure, and," continued the Rev. Dr. Cummins, "I believe that my opinion will be sustained by St. Peter himself."

This unexpected turn threw the ranks of the happy marchers into sudden confusion. Their banner whirled and flapped. St. Peter summoned St. Paul to his side, and they went into hurried conference with Dr. Cummins. I was inexpressibly eager to hear the results, but alas, that inevitable supper bell rang, and I had barely time to rescue the papers which a coming thunder shower sent whirling through the room, including a copy of the *Christian Century* for June 26, 1935, where an account is given, by F. R. Webber, of the revival of ritualism among the Lutherans of today.

THE writer quotes the observation of a church-goods dealer of his acquaintance:

What a change today! That gentleman with the clerical collar and black rabat who just left the store is a Lutheran. He bought incense, and there is a richly embroidered green cope in the a whole carton of pure beeswax candles, a pound of Jerusalem

glass case upstairs that always catches his eye. . . . Nowadays when a man in clericals comes in, he may be a Roman Catholic priest, or an Episcopalian, or a Lutheran, or even a Methodist or a Presbyterian.

By their liturgists, Lutherans are reminded of extraordinary facts concerning their own past. The Augsburg confession, Magna Charta of the Lutheran faith, "states boldly: 'The Mass is retained among us, and celebrated with the highest reverence'." Under the heading "The Common Service," nearly all the parts of the Mass are retained, with their Latin names, in most of the Lutheran hymnals. And the Catechism teaches private confession and the Confiteor. "All these old customs," say the liturgical group, "were taken for granted by Lutherans until a century or so ago." Pietism, rationalism, the State Church are the trinity of evils blamed for killing them off. Today solemn eucharists and Gregorian Chant are being restored, as are ancient Catholic Feasts. Much stir was recently created by the installation of an altar piece representing Luther in Mass vestments raising the Sacred Host.

THE PILGRIM.

Literature

The Decline of Sublimity

FRANCIS TALBOT, S.J.

IN the old rhetorics and treatises on the elements of literature, there was always a substantial chapter devoted to the "Sublime." For sublimity was a quality that all aspiring writers were obliged to pursue. Critics and reviewers, until recent years, kept the writers intent on the effort to produce sublime literature by praising the presence of it and by lamenting its lack. That our attitude has changed during the past few decades is an impression which has been growing upon me.

In our textbooks as in our more modernized classroom lectures, the cult of the sublime in literature is not only neglected but is regarded as archaic. Some educational systems that are ingrained and inbred classical, of course, do make much of the theory and practice of sublime writing, but the students, I fear, regard the subject as purely examination matter with no ulterior value. As for the reviewers and critics of today, I am beginning to believe that the word *sublimity* no less than the concept of it in literature is lost. While they apply innumerable characterizations to a book, they seldom note sublimity in their enumerations and never deplore its absence.

Though drilled in the ancient and medieval classics, and though grounded in the age-old precepts of rhetoric, I discovered myself regarding with some disdain this thing that used to be such a high ideal and a grand aspiration. All the talk about recognizing sublimity in literature and producing sublime effects seemed to be a waste of time, pleasantly speculative but quite academic and practically futile.

It was with such a regard that I glanced at a chapter heading in an old textbook of the 'nineties which I had idly picked up. My primary inclination, due, I suppose,

to the fact that I have read nothing but contemporary books through a space of years, was to write an ironic, deprecating piece about the old-fashioned notions and precepts of sublimity. I read the chapter in the old book with the cracked leather binding and remained in my superior mood until the mental dose began to work. I now repudiate the contemptuous attitude and declare a straight vote for the return of the sublime as a literary virtue.

The modernism of a minute world has destroyed our concepts of grandeur and sublimity. We are involved and trapped and busied with mechanisms and gadgets and intricate mites and puny passions and the backstage of things, rather than with tremendous vistas and cataclysmic conflicts and passions that are fearfully elemental. In our literature, we pick at life as a sparrow snaps up each particle of grain; we do not absorb nor do we embrace nor do we manifest life with the grand gesture, with a sweep and a grace and the expansiveness of an eagle soaring under a deep-blue sky above the mountains. It is smallness that afflicts our literature today. And in our small way, we smile at the quest for greatness in literature.

I wonder if any professor today would state or write: "The highest commendation that can be given to any piece of composition, is to say that it is sublime." This statement from Hart, in 1897, was the accepted view, expressed in all treatises on writing and criticism. Today, I am inclined to believe, the professor has forgotten what sublimity is and the student has never learned its definition. It is said to be, by Sheran in 1905, "that quality of literary art which arouses our emotions by expressing boundless extent or superior might." He instances Longinus as affirming it to be "that quality which elevates the mind above itself, and fills it with higher conceptions and noble pride." And Blair, in a direct quotation, asserts that "the true sense of sublime writing undoubtedly is such a description of objects or exhibition of sentiments, which are of themselves of a sublime nature, as shall give us strong impressions of them."

There are, it would seem, in this lost quality of sublimity two parts: the first, that of something physically or morally sublime, considered objectively; the second, that of reproducing the thing already sublime so that it arouses a sublime emotion.

What is sublime in itself? The old rhetoricians thought that something vast, limitless, was sublime; the firmament, the sky, the ocean, the Alps. They aptly remark that a landscape viewed horizontally for twenty miles would appear more sublime if it were stood on edge and rose twenty miles upwards. Power and irresistible forces are sublime if they equal earthquakes, tidal waves, and even gigantic machines. Obscurity, vagueness, silence, solitude, in that degree in which they are awesome or terrific or infinite are in the same degree sublime. Sound is not always sublime; the shout of a multitude of a hundred thousand, the pandemonium of thunder in a storm, the roar of a Niagara may be the objective basis for a sublime emotion, but not shrill whistles and screeches

however multiplied. Then, finally, there is the moral sublime and the intellectual sublime, which may be left without precise distinction now since they are usually combined in reality. This human sublimity is that which is noble, heroic, preternatural, as shown, for example, in the pursuit of an astounding ambition or in the sacrifice of every personal ambition or gain.

When I speak of the "decline of sublimity," I do not make application to the sublime in nature or in man. That objective sublimity remains always a constant. I refer only to the appreciation and expression of sublimity on the part of our writers. These must have, very obviously, much of the sublime in themselves if they are to be the measures of the sublimity without. Not only in their nature, but in what they have made of their primordial nature through education and experience, they must be great souled if they hope to portray grandeur emotionally. I think of the authors of our times, or our literary artists. I can think of very few of the famous, publicized writers in whom I have discovered sublime souls.

In the expression of current literature, the trend is counter-sublime. The old directions for arousing the sublime emotions were very simple. They were such simple precepts as these: make a judicious selection of the capital objects in the description or narration, and bind them unitedly, but omit all that is small, trivial or belittling; avoid the use of abstract, universal, generic terms; be simple and concise rather than profuse and ornamental and verbose; settle upon a single impression and reiterate this, through varied flashes of application; throughout, avoid bombast. Though a writer may follow these rules, he may not achieve sublimity in his work. But he will not write sublimely if he violates them, as do so many of our moderns.

Briefly, I would indicate what, in my view, has tended to destroy the quality of sublimity in contemporary literature. The first element lacking in the modern writer is the supernatural. Homer believed in the gods of Greece, and Virgil in the deities of Rome, and Dante in the true God, and Milton in the Protestant Tyrant; from their beliefs they drew their sublime inspiration. Divinity is essential as the basis for sublimity, for grandeur, for might, for power, for space, for mind, for will. Take away Divinity from a man's view of the universe or a man's estimate of the human race and you thereby annihilate his faculty of sublime conceptions. For him, this world becomes only a dead machine accidentally working, and man becomes a chemical combination that rots into other combinations. Not sublime, however one regard it. The supernatural in all its sublime manifestations is needful as the starting point of a sublime literature.

In the second place, sublimity declined as the novel progressed. The classical examples of sublime writing were drawn from the epic poem, from the lyric, from the tragedy, from the oration, and in a lesser degree from the history and biography. The novel displaced, or at least modified these literary forms. In its first development as a romantic medium, the novel echoed sublimity

and even, at times, voiced it. But as the style changed to the realistic, and decadence was put in motion, sublimity was displaced by other lesser qualities. Sublime writing, as I stated before, deals with vast concepts vastly conceived. The novel, taken as a type, concerns itself with small affairs minutely observed. A sublime artist pictures a landscape; the novelists count the trees. The classical writer of sublimity sees the Divine in a human face; the novelist looks at the nose and eyebrows and freckles. The preoccupation of the one is with gigantic outlines of greatness, expansiveness, majesty, dominance; of the other with the meticulous, petty, accurate details that may or may not describe the gigantic outlines.

Following close upon the novel as a destructive influence is that of the rise of the popular magazines and the spread of the newspapers. It is almost impossible for a writer to achieve the sublime in a garish, highly illustrated weekly. His attempt would make him seem silly. The serenity of sublimity has no chance for survival amid the screaming headlines of a tabloid. And as the sublime concepts of the author are bottled up, so the minds of the readers are unreceptive. For people who read little more than nothing, for the same people whose minds are practically or materially lower bourgeois, sublimity in writing is a bit too much.

Then came the motion pictures to wipe away the last vestiges of sublimity. At one time, I believed that the movies might be an art and that the great emotions called sublime might be projected from the screen. Now, I am convinced that cinematography is a low type of human expression. The movies may be clever, and spectacular, and tear jerking, but they cannot now, unless vitally changed, contribute sublimity. Twenty years ago, a few classical pictures approached grandeur. The latest that I have seen, in a preview, the one that takes the name of Dante's *Inferno* in vain, never ceases to be ridiculous.

In a more general way, the temper of our times and of our writing ideals is hostile to sublimity in literature. We are pledged to subjectivism. We are wholly intent on telling what we think "to be," not on what "is." Not the mightiness of Niagara, not the tremendousness of a tempest, not the heroism of a saint, not the clash of titanic moral forces are the things we strive to describe; not the universal emotions aroused by them are the feelings we wish to translate; but our own inconsequential relations to them and our own puny emotions are the themes which we mistakenly think to be of interest to readers. The author who hopes to write sublime literature must erase himself; he must identify himself with the sublime object, whether it be physical or moral; he must not identify that object with himself.

Furthermore, in order to attain sublimity in literature, we moderns must cast off both our obsession for smallnesses and our neurotic habit of faultfinding. In the novel we concern ourselves with faint heartbeats. In the drama we reach the heights by wisecracks. In biography we peep through keyholes. We imprison our outlooks in cells. Then, we constitute ourselves superior observers. We are the critics of the universe, the omniscients.

A Review of Current Books

Franklin, Jay, and Adams

THE DIPLOMACY OF THE AMERICAN REVOLUTION.
By Samuel Flagg Bemis. D. Appleton-Century Company. \$3.50.

SCHOLARS have long felt the need of a comprehensive treatment of the diplomacy of the War for Independence. Previous studies have relied too exclusively on French or American sources. To these Dr. Bemis adds information gleaned from British and Spanish archives; even Dutch, Scandinavian, Russian, Prussian, and Austrian documents are made to contribute. The result is a thorough analysis and presentation of this phase of our struggle for freedom.

Step by step he traces the negotiations which led to the Franco-American treaties of alliance and commerce, the Franco-Spanish treaty, the drifting of Holland into the war, the formation of the Armed Neutrality, the Peace of Paris of 1783. The ways of diplomacy are proverbially devious. At this time the network of alliances was peculiarly intricate. America was the ally of France, and under agreement to make no peace without the approval of her ally. To America the great object of the war was the achievement of independence and the securing of the Mississippi as the western boundary of the new state. To Vergennes, in whose hands lay the destiny of France, the independence of the American colonies was only a means to an end, and that end was the undoing of the Peace of 1763, the restoration of a balance of power in Europe, the weakening of England, the rebuilding of French prestige, influence, and morale. Moreover, France was allied to Spain, and Vergennes naturally regarded Spain as the more helpful of his allies. So fearful was he of offending her that he urged upon America the acceptance of the *uti possidetis* position in 1781—a settlement which would have deprived the victorious Americans of New York City, Long Island, much of North and South Carolina, practically all of Georgia, as well as the posts at Oswego, Niagara, Detroit, and Michilimackinac. And Spain, her heart set on the acquisition of Gibraltar and the safeguarding of her American possessions, refused all recognition of the independence of the English colonies and strove to keep them away from the Mississippi. She sought to prolong the war between England and the Colonies so that both parties might be weakened and become less a menace to Spanish territory in the New World. Holland, indifferent to American independence, sought the lucrative carrying trade between France and the Baltic countries. Catherine of Russia, the leading spirit of the Armed Neutrality, consistently opposed the independence of England's colonies. In England King George was ready to resign rather than acknowledge the freedom of his rebelling subjects. Finally, British spies, including Edward Bancroft, the secretary of Deane, reported everything to London.

Under these circumstances even experienced diplomats had to tread warily, while men inexperienced in the subtleties of European diplomacy as were Franklin, Jay, and John Adams, were beset by perils and obstacles all but overwhelming. That the peace of Paris turned out so favorable to American claims and hopes was indeed a victory, and a credit to the sagacity and ability of our peace commissioners. Dr. Bemis does not exaggerate when he concludes his volume with the assertion: "The greatest victory in the annals of American diplomacy was won at the outset by Franklin, Jay, and Adams."

A fund contributed by the Carnegie Corporation of New York has made possible the publication of this excellent work. Five maps enable the reader to follow the progress of the negotiations and to see how divergent were the points of view of the negotiators. To an appendix which presents the text of the preliminary and conditional articles of peace is added a bibliographical note.

Dr. Bemis has made scholars and readers his debtors; in masterly fashion he has treated a difficult and important subject.

CHARLES H. METZGER.

Conflicting Rights

BLACK RECONSTRUCTION. By W. E. Burghardt DuBois. Harcourt, Brace and Company. \$4.50. Published June 13.

SAYS the author of this re-statement of the history of the fateful Reconstruction period, brilliant apologist and defender of the Negro race: "I write . . . in a field devastated by passion and belief. . . . As a student of science, I want to be fair, objective, and judicial. . . . Fortified by long study of the facts, I stand at the end of this writing, literally aghast at what American historians have done to this field." Dr. DuBois charges recent historians with a systematic propaganda of lies, aimed to show the culpability of the Negroes in the disasters of that epoch. Yet "subtract from Burgess his belief that only white people can rule, and he is in essential agreement with me. Rhodes could have reached quite opposite results" had his money and labor been expended upon a different thesis.

That it is wholly unfair to charge the Negro with the lion's share in the corruption of the time is amply demonstrated by Dr. DuBois. Through his eloquence he succeeds in bringing to the attention of the general reading public little-known facts, some of them gathered by Dr. Carter G. Woodson and his Association for the Study of Negro History, concerning the worthy services of some really great and entirely incorruptible Negro leaders such as Oscar J. Dunn, during their period of control, as well as the work of many excellent, even if scantily educated, personalities associated with them. DuBois makes no attempt to idealize the rank and file. They shared the common lot of fraud and venality. But he does lay down a clear, straightforward array of historic evidence which contradicts the popularized legend of a universal saturnalia of masquerading gorillas. The testimony of such travelers in the Southern States as Charles Nordhoff is sufficient to correct such an impression, as is the fact of the durability and workability of the various State constitutions enacted by Negro legislators and practical reforms introduced by them.

On the white man's side, DuBois holds that intelligent leadership in the South at the critical time could have united labor, black and white, and thus secured a constructive labor administration for the whole nation, while averting the necessity for the military dictatorship:

Suppose a Southern leader had appeared at that time and had said frankly: "We propose to make the Negro actually free in his right to work, his legal status, and his personal safety. We are going to allow him to get, on easy terms, homesteads, so as gradually to replace the plantation system with peasant proprietors; and we are going to provide him and our poor whites with elementary schools. And when in time, he is able to read and write and accumulate a minimum of property, then, and not until then, he can cast a vote and be represented in Congress.

What was there so wild and revolutionary, so unthinkable, about a manly declaration of this sort? But a native of Alabama [Judge Humphreys] knew that this attitude was entirely lacking.

The industrial North, in its greed for economic exploitation, betrayed the Negro and left him to his helplessness in the face of an expropriated, embittered South. Reconstruction, in DuBois' thesis, was "an economic revolution on a mighty scale . . . the turn of white Northern migration southward to new and sudden economic opportunity . . . the desperate attempt to restore an anachronism by force, fraud, and slander in the face of a great labor movement of white and black." It was only fair, thinks DuBois, that the whole nation, not the South alone, should have borne the burden that genuine reconstruction would have cost. But the nation, torn by political and economic passions, refused, and the South inherited its intolerable dilemma.

Against this dilemma Dr. DuBois raises his voice in bitter

protest. It might complete his picture did he include in it the conscienceless slanders and caricatures of Irish Catholics which the dominant Northern group spread before educated readers and refined homes at that period, and which had the effect of losing to the cause of the Negro a good part of that democracy that might have turned the tide in his favor. From the dilemma of conflicting rights there was not then, nor is there now, an escape, until all, black and white alike, are willing to acknowledge an absolute Supreme Good that stands above all merely human interests.

Dr. DuBois' work, despite its length, its many repetitions and considerable rhetoric varying with its less passionate chapters, is absorbing reading, whether or not one agrees with all his conclusions, for anyone who is willing to regard the Negro as a human being.

JOHN LAFARGE.

Coup de Grâce for Kant

MIRAGE AND TRUTH. By M. C. D'Arcy, S.J. The Macmillan Company. \$1.75. Published July 2.

THIS volume, the choice of the Catholic Book Club for July, is a sequel to the book on faith which Father D'Arcy wrote some years ago. In his book on faith he made the point that it is better to believe than not to believe, that it is unreasonable to be a skeptic. In *Mirage and Truth* Father D'Arcy sets "the theistic and Christian ideal in competition with those that have taken its place and have found favor." In the first chapter, "Competing Ideals," which takes up a good third of the entire book, we find an examination of atheism, agnosticism, and Catholicism. The verdict is a sound one—that "agnosticism, therefore, is atheism without its logic." Agnosticism is thus ruled out as a philosophy of life and we are left with a choice between atheism and Catholicism. This is as it should be, since it was also the considered judgment of Cardinal Newman that there is not to a logical mind any alternative but atheism or Catholicism. After disposing of atheism Father D'Arcy comes to the positive message his book proclaims—the grandeur of theism, the rational justification of the idea of God, the greatness and unique character of the Christian ideal, and finally the necessity of suffering.

In his chapter on "The Idea of God" we discover a brief but telling refutation of those people who can no longer believe in God because, as they have heard, Kant wrecked all the traditional arguments for the existence of God. Father D'Arcy shows that many people had a private though unfounded tradition of their own that Kant had put out of court the traditional arguments:

Only the professional thinkers could remember what exactly were the views of Hume and Kant, and what arguments Kant used to expose the ancient proofs, and even among these professional thinkers few accepted the general position of Kant. They followed their own lights, but when it came to the question of God, they hurried over the subject with a brief reference to the annihilating character of the Kantian objections or a hasty repetition of them, and then passed on to what they thought more alive and interesting.

There are passages in the book that remind us of the best pages of Newman, for they display a perfect marriage of the twofold *logos*, thought and expression that make a thing real literature. Here is one passage that is great literature:

He has to be in the world and not of it; to mingle rights with duties, to combine the interests of individuals with groups, groups with nations, and nations with the civilized world; he must adjust the claims of beauty and morals, liberty with control and authority, learning with tradition and faith. It is the claim of the Christian Faith that it neglects none of these things. All the partial and momentary salvations preached sound shrill and foolish compared with the plenitude of the Christian Faith. It is Christianity alone which knows what is in man, has regard for his dignity when an age decries it, bids him be modest when a liberalistic, evolutionary doctrine would pet and pander to his liberty, demands of him thought and a disciplined mind, throws beauty in his way and exalts a married love above the vicissitudes of time.

Santayana and James have been able to seduce many into errors because of their grace of style. Father D'Arcy has not hesitated to use the same graces of style to win men for the old truth.

ALFRED G. BRICKEL.

Shorter Reviews

PATHS OF GLORY. By Humphrey Cobb. The Viking Press. \$2.50.

IF there is any last remnant of the old illusion of courage and high adventure clinging to the business of war after the recent armament exposures, this book is destined to dispel it. Even the strong-stomached and bellicose nationalists will find it difficult to wipe out the mounting horror of Mr. Cobb's story.

It is almost impossible to judge the book on its literary merits. The story moves so dramatically and inevitably to its smashing climax that one loses all sense of the medium of its presentation. Under ordinary circumstances that would be a confession of the author's genius, but in this instance the story is one that would have colored with genius less fine craftsmanship than that of Mr. Cobb. There is this to be said for him. He has shown remarkable restraint in never permitting any personal bitterness to color the brutal facts of his story.

For Catholics, if there are any, who find it possible to condone war for patriotic reasons, the gross betrayal of innocent men by the superiors who have accepted the responsibility for their safety, should be enough to turn the balance. The bloodless cruelty of the farcical trial that deprives three men of their lives, is far stronger meat than any realistic account of battlefield slaughter.

And as a final argument, there is the last scene of the story that should prove too heavy a burden for any conscience to bear, no matter how slight the share of responsibility in its existence. The paths of glory may be compensation for the dead and the maimed, but there can be no compensation for men whose minds and souls have been so warped by the horrors they have experienced that there is no room for awe in the immediate prospect of meeting with their Maker.

If there should ever be a list of required reading for would-be war makers, here is a book to head the list.

H. M.

MODERN CRIMINAL INVESTIGATION. By Harry Söderman and John J. O'Connell. Funk and Wagnalls. \$3.00. Published June 10.

THIS 461-page book compresses a great deal of important and authoritative information into a relatively small space. It is written primarily for policemen, detectives, and other peace officers, but lawyers and students of criminal investigation will also find it valuable. And detective-story writers will find it an extraordinary handbook.

Harry Söderman is head of the Institute of Police Science in Stockholm. John J. O'Connell is Deputy Chief Inspector of the New York City Police Department. They discuss thoroughly all phases of detective work—its psychology; the identification of individuals; the proper procedure at the scene of a crime, fingerprints, photographs, sketches; the traces left by vehicles, tools, teeth, etc.; investigation of homicides, burglaries, larceny, robbery, arson. There is a fine chapter on "Problems of Attacks with Firearms." The book well deserves the commendation it received from Lewis J. Valentine, Police Commissioner of New York, that it "is an epoch-making contribution to the art and science of police procedure."

F. A.

GENTLEFOLK IN THE MAKING. By John E. Mason. University of Pennsylvania Press. \$4.00.

THIS is a volume of scholarly detail appealing primarily to the specialist, who will delight in the binding and plates. The author traces the modern gentleman back to his classical prototype; the Renaissance didactic writer did not mirror knightly models. But we trust that Dr. Mason will do as he proposes:

expand the introductory first chapter—because he fails to mention in it St. Bernard's *De Laudibus Novae Militiae*, undoubtedly the fountainhead of courtesy literature as the Knights Templar were the ideals of French nobility. Their rule was based on that of St. Benedict, who might be called the father of Western courtesy. Cited frequently in this study is a work which had much influence on mannered literature—the *Galateo* of Giovanni Della Casa, who told Europe that ceremonial began in the Church.

After a summary of the courtesy books of the sixteen century, Dr. Mason discusses separately what he terms "the four traditions of conduct literature": (1) parental advice; (2) formal treatises on the conduct of gentlemen and gentlewomen; (3) policy; and (4) courtesy. Until the more profligate half of the eighteenth century, all the mentors of gentility aver that virtue is the root of courtesy. John Locke declares that the qualities of an educated man are virtue, wisdom, breeding, and learning. We notice that as England grew away from Latin culture, she was the more chided for her increasing vulgarity. We find both Pitt and Chesterfield inveighing against that excessive talk and laughter which had been distasteful to a gentleman of Nursia.

A. McL.

Recent Non-Fiction

ORDEAL: THE STORY OF MY LIFE. By Marie, Queen of Roumania. This volume begins with Ferdinand and Marie embarking upon their fateful career as rulers of War-time Roumania. The intrigues that honeycombed the "neutral" court, the divided sympathies of King and Queen, and the events that led to Roumania's entrance into the conflict on the side of the Allies form the first part. The events that follow, taken in great part from Queen Marie's diaries, make up a dramatic record. The accounts of the bitter days of capitulation and virtual captivity reveal the Queen's personality. The closing chapters of the book tell of the release of the Queen and her husband from their German conquerors and the emergence of a greater Roumania from the ashes of the War. In this panoramic account of the stirring period, Queen Marie etches portraits of the personalities of the time. (Scribner's. \$3.75)

THE ALLIGATOR'S LIFE HISTORY. By E. A. McIlhenny. With many photographic illustrations, the author considers the dens, hibernation, enemies, young, etc., of the alligator, relating many of his own experiences and observations. (Christopher. \$2.50)

THE THORNDIKE LIBRARY. Edited by Professor Edward L. Thorndike. A selection of favorite books for children, six volumes beautifully printed, illustrated, and attractively bound, which the editor, guided by his exhaustive studies in the English vocabulary of children, has compiled to fit the interests and abilities of young readers. The editing consists in emending the author's original texts at no sacrifice of literary excellence but in a manner more easily absorbed by readers nine to fourteen years of age. The six books are: *Andersen's Fairy Tales*, *Black Beauty*, *Pinocchio*, *A Wonder Book*, *Heidi*, and (in one volume) *The Little Lame Prince* and *The Water Babies*. (Appleton-Century. \$1.50 each.)

THE STORY OF THE CATHOLIC CHURCH UNDER HENRY VIII. Edited by C. A. Newdigate, S.J., and E. A. Dignam, S.J. A very valuable brochure in this year of the canonization of the English Martyrs, consisting of a judicious selection of paragraphs from the writings of John Stow, born in the reign of Henry VIII. Excellent as a source book for the history of the period. (Burns, Oates, and Washbourne. 1/6)

PEDDLER OF BEAUTY AND OTHER POEMS. By Alexander Cody, S.J. This is a fine volume possessing a smooth simplicity and haunting music. The title poem is rollicking with the laughter of young April. Others will quicken the religious spirit of anyone who loves the Faith, its solemnity, and its truth. (University of San Francisco Press)

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Convert Consciousness

To the Editor of AMERICA:

It may well be that from the economic stress of these days many sincere minds will be drawn towards the Catholic Church. We of the Catholic body should therefore become more convert-minded than most of us are today. We of the laity can do our part, first by informing ourselves through personal study concerning the teachings of our Holy Faith, and then by prudently directing those who show interest to a suitable and sympathetic priest. Some among the laity may go further than this; they may arouse interest in the Church, with due prudence and zeal, by letters in the public press; by informal talks, indoors and outdoors, where the Church authorities permit this timely work. The Church has the greatest message of all the ages, the message of Christ's redeeming love in its fulness, in its purity, and in its spiritual power. Surely we shall be remiss if we allow the great opportunity which the times present to pass, and by a selfish exclusiveness stand idle in the market place when tens of thousands around us are willing to listen, as they are, to the truth about the Catholic Church. So far as the laity are concerned there is great room for constructive improvement in this regard. The time has come for us to "let down the nets for a draught." Let us not miss the opportunity. The enemies of God and country are not missing theirs. Shall we be slothful in the true cause, when those who sponsor false causes are active and self-sacrificing as propagandists for error and confusion?

Brookline, Mass.

WILLIAM E. KERRISH.

Boycotting the Cesspools

To the Editor of AMERICA:

The article of John J. Griffin on "Catholic Action and Pornography," in the issue of AMERICA for June 22, is very timely. It seems to me if Catholics would stop buying the daily papers that insist on printing lewd pictures, in less than twenty-four hours the papers would decide to reform. All we need is leadership and a definite plan to follow. As to the filthy bookracks in candy stores, drug stores and similar places, correction could be brought about by boycott. To make the undertaking permanent efforts should be made to supply the people with wholesome reading matter.

Chicago, Ill.

GERALD FITZGIBBON.

Twelve Million Souls

To the Editor of AMERICA:

The article, "The Interracial Apostolate" (AMERICA, June 8, 1935), appealed to me because it concerned my race, the Negroes. Early in the article there was this paragraph: "There is disproportion, too, in the small number of converts from the educated leaders among the Negroes, a great number of whom admire the Catholic Church and are deeply impressed by the Church's wisdom and spiritual character, yet are deterred by certain attitudes of Catholics." I think I can tell you the reason why more of our Negro leaders don't embrace the Catholic Church. We find most of our Negro leaders in the South. The Southern Catholic's attitude is far from being friendly to the Negro. The Negro is made to feel that he is not wanted. He is not good enough to worship beside his white brother. (The brother part comes when our country is at war and needs the Negro.) As the Negro goes into a Southern Catholic church, he is greeted at the back of the church with two beautifully painted signs reading thus: "These seats are reserved for Colored." This is a beautiful way

to put it, "Reserved." I wonder if there is a place in heaven or hell reserved for colored people. Why should the educated Negro who has learned from his white brother that all men are created equal and that we all are the children of God, join or become affiliated with a Church that teaches one thing and practises another?

If the educated Negro is to accept the Church, the Church must love him, treat him as a real brother, show him that at last he has found a friend, a good Samaritan, in the Holy Catholic Church. Remember, the Negro "has come over a way that with tears has been watered," says James Weldon Johnson. He has fought for his so-called country without a mite of reward, only to be kicked about in society; and then when he goes to the true Church of God he is treated no better. Is God against the Negro? If so, we don't look for much from our white brother.

I happened to be in Southern Maryland one Sunday and I dropped into a Catholic church to hear Mass. The church was divided into two sections, the front section for the white people, the latter section for colored. Negro money was taken up separately from that of the whites. The most trying and disquieting part of the whole affair was in receiving Holy Communion. Negroes went up to the altar of God to receive Holy Communion only after our good Catholic white friends had received Communion. I wonder if God sanctioned that. Please don't think I am a Communist, because I am not. I only want to give my reaction to your article. I am a Negro and a Catholic. Thank God! I graduated from Catholic grammar and high school and Virginia State College. I wanted to attend a Catholic college but I was refused admission to a Catholic college because of my color.

As soon as Catholics learn that the 12,000,000 Negroes in the United States are men, have hearts, have souls, have feelings and want to be treated as men, the more converts the Church will have. I am not looking for social equality with the whites. All I want is to be dealt with as a man and not as an old shoe, kicked around and trampled upon. We don't want something for nothing. All we want is the preaching, teaching, and practising of the Golden Rule by our fellow-Catholics.

Teaneck, N. J.

J. THOMAS BUTLER.

Catholic Doctors Needed

To the Editor of AMERICA:

I was very much interested in the letter you received from F. R., M.D., Penn, in your issue of June 1, regarding birth control. He is perfectly right about birth control spreading among the middle and lower classes. This can be corrected largely, I think, by the priests in their respective parishes if they would advise their parishioners to employ Catholic doctors only. Being a registered nurse, I have first-hand information on this subject, and have frequently advised young Catholic mothers to employ Catholic physicians. This is not an easy thing for a nurse to do as it is considered a breach of medical ethics to criticize the physician on whose case she happens to be. It would be, however, easy for a priest, I think, to do this, as it could be considered a part of Catholic Action. And it would be much more effective. It is an everyday occurrence for a non-Catholic doctor to suggest to his patient—Catholic or non-Catholic—that she allow him to "fix her up" so that she will not have more children. The usual argument used is that child-bearing is so hard on the mother of today; it "ties her down too much." Also the depression is another argument used. I know that some young Catholic mothers are easily influenced by these viewpoints.

I could write a lot more than 500 words on this subject, but the people who need advice most probably do not read AMERICA. Therefore, I think the priests can do more by addressing their people directly on Sundays, perhaps devoting ten or fifteen minutes of the time which they employ in delivering the very beautiful sermons which may or may not be as necessary as plain talks to plain people, which eventually would have a direct bearing on their spiritual life. Finally, I hope with F. R., M. D., that a great many priests will read his letter.

New York.

M. B., R.N.

Chronicle

Home News.—President Roosevelt on June 27 asked Congress for legislation outlawing suits for damages against the Government arising out of repeal of the gold clause in Federal securities, thus ending any uncertainty over the Treasury's policy. There are \$10,136,570,340 of these securities outstanding. At a press conference on the following day, he stated that he had completed the transmission of his legislative program to Congress except for unforeseen eventualities. On July 1 the House, voting 216 to 146, rejected the President's repeated demand for the "death-sentence" clause in the holding-company bill. On July 2 it voted 258 to 147 to substitute its modified bill for the drastic Senate measure, and later passed its bill by a vote of 323 to 81. There were reports of intensive lobbying by representatives of the Administration and the utility holding companies, and Representative Brewster, Republican, of Maine, charged an Administration spokesman with threats in an effort to force him to vote for the "death-sentence" clause. The House ordered its Rules Committee to investigate these lobbying activities. On July 2 the Senate Banking Committee reported the Omnibus Banking bill, which was approved in its general principles by the Administration. Under the bill financial institutions would be permitted to underwrite security issues inside a fixed minimum and maximum. Open-market operations would be conducted by seven Reserve Board members and five representatives of the twelve Reserve Banks. On June 29 the bill amending the AAA was favorably reported by the Senate Agriculture Committee. On July 2 suit was filed in New York by four big milling companies, charging that the AAA was unconstitutional. The companies refused to pay about \$400,000 in processing taxes due July 1, and similar action was reported elsewhere in the country. On June 27 the conference report on the Wagner-Connery bill was approved by the Senate and the House. The President on July 1 extended three labor boards established under the NRA, pending his signing the Wagner-Connery bill. On June 27 the House passed, voting 194 to 186, legislation to develop the merchant marine through government subsidies. On June 29, at the personal request of President Roosevelt, the United Mine Workers agreed to postpone a strike of 400,000 soft-coal workers, extending existing wage agreements through July 31. Negotiations between operators and miners had broken down, and strike orders had been sent out. On June 29 it was reported that former President Hoover would formally announce late this summer that he would not seek the Presidential nomination next year. At the end of the fiscal year on June 30, the nation showed a deficit of \$3,575,357,963 and a public debt of \$28,700,892,624.

Mexican Events.—The new Mexican Cabinet held its first meeting on July 1. Reports were current that the anti-religious laws would be relaxed, and that political

and religious exiles would be permitted to return. However, at the Cabinet meeting, President Cárdenas re-read his message of January 1, in which he had reiterated his determination to enforce religious laws strictly and to carry out the Socialistic-education program. On July 2, Congressman Higgins of Massachusetts introduced a resolution asking an investigation by the State Department of religious facilities available for American citizens in Mexico. Congressmen Higgins and Fenerty stated that the resolution had been approved by "more than 250 Congressmen." Representatives of the Governments of Mexico and the United States on June 28 agreed to a settlement of \$5,448,020.14, to be paid by Mexico in satisfaction of all claims of American nationals for damages arising out of the Mexican revolution from 1910 to 1920.

Jugoslav Dictatorship.—Consideration shown by the Regent of Yugoslavia, Prince Paul, to the Croat leader and head of the Opposition, Dr. Vladimir Matchek, was interpreted by foreign correspondents as a move towards relaxing the stringency of the dictatorial rule identified with the late monarch, King Alexander. The new Stoyadinovitch Cabinet showed itself ready to moderate the policy of drastic repressive measures and to busy itself with the reform of the budget, to be succeeded by the discussion of constitutional reforms. It is hoped that this apparent tendency to greater liberality and autonomy will have its effect, too, upon the policy of the Government towards the Catholic clergy. During the Yevtitch regime definite information was at hand that some Catholic priests in Dalmatia, and possibly elsewhere, had been subjected to gross injustices and humiliating treatment by the local authorities in the course of the election campaign. Considerable officiousness seemed to have been shown by the police.

French-Italian Alliance?—Rome was deeply stirred at the end of last month by the visit of General Gamelin, the French Chief of Staff. Italian officials stated that they knew nothing whatever about the French soldier's presence, but the newspapers freely published the news that he had been in close conference with Marshal Badoglio and other Fascist military leaders. Rumors purporting to explain the conferences were many and diverse. It was held that the two nations were strengthening their armies as a reply to the German-British naval agreement; it was also rumored that an alliance was in prospect by which France would give military aid to Italy in the now certain prospect of war in Africa. All commentators agreed that the contact between the army leaders was unmistakable evidence that the peaceful mission of Captain Eden to Mussolini had completely failed.

Compulsory Labor for German Girls.—A decree was passed conscripting German young womanhood for compulsory-labor service. It was felt that the Government would exempt married women from the provisions of the new decree and a rush to marriage was anticipated.

A week-end rally and parade were staged in Berlin in observation of the first anniversary of the 1934 "blood bath." Minister of Propaganda Paul Joseph Goebbels extolled the conquests of National Socialism. Referring to the religious struggle, he said: "If I were God, I would select other spokesmen than those who now claim the right to speak for Him." Addressing the Academy for German Law, which is replacing Roman with German law, Hans Frank, Reich Minister without portfolio, said: "Whatever is useful to the nation is right and whatever harms it is wrong. For the first time the concept of 'love of the Fuehrer' has become a legal concept." The War Ministry was said to be concentrating on the construction of military tanks. A decree was passed compelling industries to contribute assessed shares into a billion-mark dumping pool, in an effort to build up foreign exchange for the purchase of raw materials for munitions manufacture.

Nazis Scorn Christianity.—Werner Kahnt, Hitler Youth leader, declared that the ceremony of entry into the Hitler Youth organization will eventually replace the Christian Sacrament of Confirmation. Herr Trautmann, another Hitler Youth leader, said: "I declare to all enemies of Hitler Youth that the Fuehrer is our faith and National Socialism is our religion." Another Nazi speaker broadcasting to the youth of the nation placed the "Hitler revelation" above the Christian. He said: "The remnants of other points of view which still hang on in the hearts of our youth must be torn away." Heinrich Himmler, head of the Hitler Special Guard, and commander of the secret political police urged that "the Hitler Government had a gospel mission spiritually superior to all other matters."

North China Affairs.—Hardly had the Chahar border problem been satisfactorily settled than Peiping was upset by an attempt on the part of 2,000 irregulars to seize the city. For thirteen hours martial law was declared. In the end, however, the mutineers were successfully repulsed. During the attack and bombardment panic gripped the populace and banks and stores kept their doors shut and the streets were carefully patrolled. Chinese police and loyalist soldiers successfully smashed the mutiny and a return to normal followed. Among the rebels seized were five Japanese whom the Chinese Military Council turned over to the Japanese Embassy to be punished. For a time martial law was also proclaimed in Tungchow, fifteen miles east of Peiping, where the mutineers had taken temporary refuge.

Japanese Misfortunes.—Severe floods devastated Southwestern Japan following torrential rains at the end of June and the beginning of July. After three days 103 were reported dead, more than a thousand bridges were washed away, some 300,000 houses flooded, and damages at more than 40,000,000 yen (the yen is currently quoted at 29.06 cents) done. Kyoto suffered the most. The floods were the worst reported in thirty years.

The nation was further hard hit when on July 23 a collision between a holiday cruiser and a freighter resulted in an estimated loss of 104 lives in Japan's Inland Sea. The disaster occurred about one o'clock in the morning and the passenger vessel sank almost as soon as it was struck. There were 147 rescued.

Soviet Alarm.—Serious alarm was felt in Soviet Russia over the alleged new manifestations of a threatening attitude by Japan on the Soviet border in the Far East. Three Japanese incursions into Soviet territory were reported on June 29 from Siberia. Two units of Japanese troops were said to have marched past Soviet sentries and penetrated into Soviet territory on the lower Amur River, while Japanese-Manchurian gunboats entered a branch of the Amur River closed to foreign ships. These and similar incidents were looked upon in Moscow as evidences of a Japanese desire to encircle Outer Mongolia, independent Soviet State under Soviet protectorate, and to gain control of Inner Mongolia, and North China. An official protest against Japanese trespassing was lodged with the Japanese Government on July 1 by the Soviet Ambassador in Tokyo, on the score of their constituting "provocative action." The Japanese Minister of War, however, drew attention in an address on June 28 to the ever-standing threat against Japan by the large forces kept by Soviet Russia over the border. He said that the Soviet Union kept more than 200,000 troops in well-chosen positions along the frontier. Continual threat likewise to Japan was the refusal of Russia to demilitarize the border zone, similar to the demilitarized zone in Western Europe. Not only troops, but the continuance of Soviet fortifications were regarded by Japan as a threat. In the meanwhile, Dictator Stalin continued to lay stress upon the physical and cultural development of youth of both sexes, evidenced in sports parades, rather than upon their political activity.

British Peace Vote.—A total of 11,627,765 persons cast votes in the balloting conducted by the League of Nations Union for the purpose of seeking the national views on the questions of peace. This total exceeds the vote cast for any political party in the general elections, and almost equals the record vote favoring the coalition Government in 1931. The following questions were answered affirmatively by an overwhelming ratio, in some instances as high as thirty to one: Should Britain remain a member of the League? Are you in favor of an all-around reduction of armaments by international agreement? Are you in favor of an all-around abolition of national military and naval aircraft by international agreement? Should the manufacture and sale of armaments for private profit be prohibited? If one nation attacks another, should other nations compel it to desist by (a) economic non-military measures, (b) by military measures if necessary? The answers to the last question were the most divided; only 6,784,368 voted yes; 2,351,981 voted no; 2,364,441 abstained from voting, and 40,893 were in doubt. The balloting was carried on

through a six-month period, and more than forty per cent of the electorate participated.

Britain Assures Allies.—The resentment of France, especially, and of Italy to the recent Anglo-German naval treaty concluded in London has been allayed neither by the visits of Anthony Eden, Minister for League of Nations Affairs, to Paris and Rome, nor by the statement of Prime Minister Baldwin. The latter assured both nations that the naval agreement meant no weakening of friendly relations; rather, that it was "a practical forward step toward eventual international limitation of armaments," and a protection of both countries.

Duel in Paris.—The much publicized duel between Jean Chiappe, President of the Paris Municipal Council, and Pierre Godin, his predecessor in that office, took place on June 29. Four shots at twenty-four paces were agreed upon by the seconds. The parties met at a determined time in the Bois de Boulogne at the home of Mme. Coty, widow of the perfume manufacturer. On the last exchange of shots, M. Godin was slightly wounded in the thigh. At latest reports the men were not yet reconciled. On July 1, the French Chamber, in its closing session, passed an act for the regulation of the sale price of commercial businesses. According to the *New York Times*, it was summarized as providing that anyone who still owes part or all of the amount due on a business purchased before July, 1933, or any part of notes given in such transaction, may apply to the President of the Commercial Tribunal for relief from his obligations. The latter may grant a delay in the payment of interest, a complete canceling of the interest, or even a reduction of the capital amount still remaining to be paid. This, of course, meant that with the worsening of business conditions, sellers of businesses on time payments must share the losses with the purchasers, and no process of bankruptcy would be involved to impair the standing of the creditor. It was believed that the new law would affect thousands of citizens.

French Bitterness.—It was revealed at London that Premier Laval had informed the British Government that French public opinion was so bitter against the British over the British-German naval agreement that no aid could be expected from Paris in the pressure being exerted against Italy, and that, in fact, neither Laval's, nor any other French Government, would dare to act in the face of the French feeling. This meant in practical terms that French support would be lacking in the event that London invoked League of Nations action in defense of Ethiopia.

Irish Internal Peace.—Following his declaration of a desire for amicable relations with Great Britain, even in war time, President de Valera delivered at Clare a warning to those groups in the Free State, such as the Irish Republican Army, the Republican Congress party, and other militant organizations, who would appeal to armed

conflict. He stated that the defense of the country, in the future, against outside countries, evidently meaning Great Britain, must be led by the legally elected Government. Armed bodies within the state, he affirmed, would not be tolerated. It was the aim of his Government, before it vacated office, to give to the Free State a Constitution which would be Irish "from top to bottom." This program, however, he indicated would include certain emergency measures against armed conspiracies, and he declared that these provisions must remain until a strong public opinion discouraged all movements aiming at armed insurrections. In these opinions, Mr. de Valera concurred with the policies and statements of the United Ireland party headed by the former President, William T. Cosgrave.

Cuban Elections.—The Cuban general elections have been officially set for December 15. After political parties had failed to reach an agreement on the date for the elections, a joint meeting of the Cabinet and Council of State decided on the above date. With only about five months remaining in which to call assemblies, to nominate presidential and legislative candidates and to begin campaigns confusion surrounded the political situation in Cuba. In the Oriente Province a Communist revolutionary plot was discovered by military authorities. Meanwhile, on July 2 fifteen members of a commission of American liberals, self-appointed investigators of Cuban labor and social conditions, were arrested as they stepped from the liner Oriente. Government officials refused to explain reasons for the arrest. Later they were deported.

Reprisals by Poland.—Poland inaugurated reprisals against the Danzig Senate for its refusal to effect a currency union. The Polish-controlled Danzig railways were ordered to sell tickets for five neighboring towns only. Tickets for further journeys will have to be purchased on Polish soil. Further measures against the Danzig currency restrictions were expected.

Vienna Mayor Assailed.—The Heimwehr parading through Vienna staged a demonstration against the city's Mayor because he refused to fly their flag from the *Rathaus*. The Protestant pastor, the Rev. Gerhard Fischer, was acquitted of the charge of high treason.

Although the NRA is no longer an important agency in the search for recovery, that search continues. Some agency to promote cooperation between industry and labor must be found, and Basil C. Walker outlines his suggestions in "After NRA—What?"

The birth controllers continue their ever-recurring efforts to repeal existing legislation on that subject. Samuel Saloman discusses their aims in "Birth Control and the 'New Morality'."

Will W. Whalen has had many interesting and unusual experiences in his parish. He tells some of them in "By Gemini!"